

K Curate (J.) Pseud
Scotch Presbyterian Eloquence

DISPLAY'D:

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OR, THE

Folly of their Teaching

DISCOVER'D

FROM THEIR

Books, Sermons, & Prayers:

Interpers'd with

Some genuine Adventures, in Love, &c.

They are generally deluded by persons that have but a specious pretence to godliness. And such is the force that a loud voice, and whining tone, in broken and smother'd words, have upon the animal spirits of the Presbyterian rabble, That they look not upon a man as endued with the spirit of God, without such canting and deformity of holiness. A person that hath the dexterity of whining, may make a great congregation of them weep with an Ode of Horace, or an Eclogue of Virgil, especially if he can but drivel a little, either at mouth or eyes, when he repeats them. And such a person may pass for a soul-ravishing spiritualist, if he can but set off his nonsense with a wry mouth, which with them is call'd, A Grace-pouring-down Countenance. The snuffing and twang of the nose passes for the gospel-sound; and the throwings of the face for the motions of the spirit, &c. Page 14.

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[Price One Shilling.]



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ii. The DEDICATION.

elaborate discourses I have here published, and many more of the like nature; in which zeal (to your glory and to the shame of other professors be it spoken) you had no equal, but one reverend ruling-elder, a bonnet maker in *Leithwind*.

So that, my lord, this dedication is but only the offering to you some few of the rare sayings, and comprehensive sentences, which grace and adorn those papers that your lordship has been at such pains to collect, and are still so careful to preserve; and which you justly value more than all the rights and charters of your very opulent and flourishing fortune. My lord, the easy access which these high and mighty preachers have ever allowed your lordship to their company, joined to that vast experience which you have now acquired in the stile of the curates, by your allowing them so fairly and fully to make their defences at the council-board, gives you such a title to judge of the works of these *Contending Parties*, as none but yourself can pretend to. Your lordship knows well, 'tis impossible for the ablest curate or prelate amongst them all, to imitate the *precious, powerful, soul-ravishing, heart-searching eloquence* of those sons of thunder, *Kirton, Rule, Shields, Areskine, Chreighton, Dickson, &c.* and that there is such a real difference betwixt their sermons and that of the prelatical party, that if the first be gospel, as your lordship is fully

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The *DEDICATION.* iii

fully persuaded, then it must be received by all men, for an unquestionable truth, that the gospel was never preached in *Scotland*, when prelacy prevailed in it, as your lordship, and the godly part you patronize, have often affirmed: and though this were not evident to all that compare the works of the present professors with those of their opposites, yet your lordship's simple word would pass in the world for a sufficient proof of it; lying, flandering, or the least known falshood, being infinitely below such a true gentleman: nay, there is no heroic virtue more conspicuous in your lordship than your veracity, which hath so filled the minds and mouths of all who intimately know you, that it must needs one day make a considerable figure in the account of your lordship's life, which cannot miss to see the light in a short time, being, that for these three years last past, you have so successfully laboured to furnish plenty of memoirs and authors for such a work.

But 2dly, some of the malignants, who have no taste for such spiritual sayings, as daily drop from the pens and tongues of the covenanted brethren, may accuse the books and sermons here cited of *nonsense*; but, as ill-natured as the world is grown, they must own, that your lordship has been very long, and very intimately acquainted with the truest and best *nonsense*; so that being a compleat master of it yourself, it must be allowed that

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you are also a very good judge. Besides, my lord, the *curates themselves* cannot deny, but that your lordship is fully qualified to judge of the works of such learned men as are spoke of in this treatise, if they consider your wonderful knowledge of, and great concern for, the mother university at *St Andrews*, which had the happiness to be nearest to your lordship, and to be your particular charge; and the kingdom is not insensible how you reform'd and purg'd it thoroughly, with such unspeakable justice and impartiality, that even aged gentlemen, doctors of divinity, and heads of colleges, some who had been your lordship's own masters, and one your kinsman, had not the least regard nor respect from you, because of their wanting *Covenant Grace*, without which no man is valuable in your lordship's eyes: let men but consider with what deliberation and foresight you did proceed, and what prudent and learned advice you did follow, in providing for the education of the rising generation in that society, and then they can never doubt of your being wonderfully qualify'd both to be a patron and a judge of this book.

These considerations, join'd to that of your lordship's unexpressible merit (for which I want a comparison), naturally led me to beg you would take the following *Flowers of Presbyterian Eloquence* into your protection, as cordially as you do the authors of them: If your lordship's unknown modesty would
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The DEDICATION. ▼

allow it, I could tell the world, in a few words, some of their unnatural and acquir'd endowments; to your courage and conduct, which are equal, you have added such a success as to raise the church and state of *Scotland* to be the wonder and amazement of the world: such burning and unquenchable zeal, such strange and unaccountable prudence, and unparalleled piety, have appear'd in all your publick actions, that if others had but wrought together with your lordship in any measure, then, I dare say (as your lordship excellently words it, in your pious printed speech to the parliament) *A greater dispatch had been made of the Prelatists, and many honest suffering ministers ere now, had been deliver'd out of their pinches*; and the enemies of the Kirk and 'Covenant had evanish'd as they did lately from Court, when your lordship condescended to appear in person at it: it is to you that the nation owes her miraculous deliverance from the idolatries of the *Creed*, *Lord's Prayer*, and *Gloria Patri*: 'tis your lordship that hath rescued us from the superstitions of observing *Christmas*, *Easter*, and *Whit-Sunday*, and from all the popish fopperies of cassocks, close-sleev'd gowns, and girdles: 'tis your lordship that enrich'd their majesties treasure with the revenues of fourteen fat bishops, and with admirable expedition have voided more than half of the

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churches of the kingdom; and advanced such a set of preachers, as, it is certain, never flourished in any period of the Church of *Scotland* under any of their majesties predecessors; and now that some malignant lords have been brought into the council again, your lordship hath retired from it, bravely scorning to sit at the same board with the opposers of the Cause.

My lord, tho' the times have been reeling and dangerous, yet your lordship has, by extraordinary management, put your self beyond the greatest reach and malice of fortune; for you have, indeed, deserved well of all parties; King *James* is obliged to thank you for the real service you have done him; and King *William* for your good will to serve his majesty: the Presbyterian clergy owe their good livings to you; and the episcopal divines are bound to you, for advancing them to the honour of being Confessors. The stubborn *Higblanders* owe all their composition-money to your lordship, and the *west-country* *rabble* were highly enrich'd by your lordship's countenance and protection: you scorn that malignant way of making your palace a cook's-shop for strangers; but tho' your commons be short, yet 'tis well known, that your graces are long; at least after dinner, the full length of a curate's sermon, and that is three quarters of an hour: there is one thing more that your lordship is most remarkable for,
and

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and that is, your daily practice of family duty; 'tis well known, that there have been more new creatures begotten in your lordship's family, than in any other we have yet heard of; and in this matter, such is your great goodness and humility, that you condescend often to allow to some of your servants, the paternal honour that's known to be due to your lordship.

To say nothing, my lord, of those supernatural gifts and graces that you are pleas'd to value yourself upon; even in your most familiar words and professions, nothing is more frequent in your lordship's mouth, than the *taking of God solemnly to witness* upon all occasions, that *you never make one step without the special direction and assistance of the Holy Ghost.*

Now these considerations being duly weighed, to whom should these papers fly for sanctuary, in this backsliding generation, but to the celebrated patron, both of the matter, and of the men, that are here in question? to whom should I rather dedicate this incomprehensible *rhapsody of human eloquence*, this treasury of *holy aphorisms*, and *sententious raptures*, than to the oracle of this mysterious way of *pulpit rhetorick*, and the unquestionable witness to the truth of every syllable that is here delivered? meaning your learned self, my lord. And I beseech you to accept of this present, (which I hope shall

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not be the last neither) as a tribute from the hand of,

Your lordship's most obedient,

and most obliged servant,

JACOB CURATE.

P. S. *To the* READER.

THE reader must be here given to understand, that in exposing this *gallimaufry* of *enthusiastick* zeal, *farce*, and *nonsense*, the publisher had no design upon the lashing either of persons or opinions, any farther, than to shew the world the *folly*, the *misery*, and the *danger* of *false prophets*, and *blind guides*: In which case, there needs no other argument, than the very history of the age we live in. The reader should do well to have a care too, not to make a sport and merriment of so tragical a judgment, as ought rather to move men to the solemnity of a repentance in tears and sackcloth; for the foolishness of this liberty, is no excuse for the wickedness of it. Under these precautions the reader will be so wise, as not to laugh where he should cry.

SECT.



S E C T. I.

*The true character of the Presbyterian pastors
and people in Scotland.*



OUR blessed Saviour, in his sermon on the mount, bids us beware of false teachers; and tells us, *That by their fruits we may know them*: Such fruits are not open and publick scandals, for then the simple multitude (that measure religion by the sound and not by the sense) could not so easily be deluded by them. It must be acknowledged, that the end of preaching, should be the edification of the hearers; the design of it being to persuade men to piety towards God, and charity towards one another, and to draw the image of God upon the souls of men. But it will appear from what follows, that the *Scotch Presbyterians* sermons have no such tendency; for the preachers themselves (who would have the world believe, that they only are the powerful and soul-refreshing gospellers) have not been industrious to draw the likeness of God upon the hearts of their hearers, but merely to impress their own image there; that is, they labour'd not to make good christians, but rigid *Presbyterians*.

That I may not be thought to assert this without ground, (for I would not slander the devil) I shall first give you the true character of the *Presbyterian* pastors and people. 2. I shall lay before you, some remarkable passages taken out of their own printed books, to confirm this character. 3. Some special notes (written from their own mouths) as they preached them under the

happy reign of King *Charles II.* and since the late Revolution. *Lastly*, I shall give you some taste of that extemporary gibberish which they use instead of prayer, and for which they have jostled out, not only all the liturgies of the pure and primitive Church, but even the Lord's Prayer, itself, because it is an evident argument and pattern for christians praying in a set form. And in all this I shall say nothing but what I know to be true, and what I am ready to make appear to be so, upon a fair and free trial, if that may be had where *Presbyterians* rule.

In the first place then, I am to give you the true character of *Presbyterian* pastors and people. I shall begin with the people, for they are truly the guides, and and their pastors must follow them, whom they pretend to conduct. For the preachers of the new gospel, knowing that their trade hath no old nor sure foundation, they are forced to flee to this new and unaccountable notion, that the calling and constituting of ministers is in the power of the mob: now the world knows by too long and sad experience, that their mobile is not led by reason, nor religion, but by fancy and imagination; so that we may be sure when the election of ministers is put in their hands, they will chuse none but such as will readily sooth and indulge them in their most extravagant and mad humours: what ministers can be expected from the choice of a people void of common sense, and guided by irregular passions, who torture the scripture, making it speak the language of their deluded imaginations. They will tell you, that you ought to fight the battles of the Lord, because the scripture says in the epistle to the *Hebrews*, *without shedding of blood there is no remission*. They are generally covetous and deceitful; and the preaching they are bred with, hath no tendency to work them into the contrary virtues. They call peace, love, charity, and justice, not gospel, but dry morality only. I had once very great difficulty to convince one of them, that it was a sin for him to cheat and impose upon his neighbour in matters of trade, by concealing the faults of his goods from the buyer. He ask'd my reason: I told him, because he would not wish one to

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deal so with himself. *That is* (said he again) *but morality ; for if I shall believe in Christ, I shall be saved.* I ask'd him, was not this Christ's saying, *Whatsoever ye would that others should do unto you, that do you unto others ?* Yes, he said, *that was good, but that Christ, because of the hardness of the Jews hearts, spake very much morality with his gospel.* The poor man spoke as he was taught and bred in the conventicles ; for it will be very long e'er they hear a sermon upon just dealing, or restitution of ill-gotten goods ; and who knows not that despising of dominions, speaking evil of dignities, and rising in arms against the Lord's anointed, is with them but fighting the battles of the Lord. One *George Flint*, in the parish of *Smalholm*, in the shire of *Tiviotdale*, was look'd upon as a very great saint among them ; and yet out of zeal against the government, he kept a dog whom he nam'd *Charles*, after the king ; and a cat which he named *Katherine*, after the queen ; and another dog whom he named *Gideon*, after the minister of the parish. They are a people that will not swear in common discourse for a world, yet they never scruple before a judge, any perjury that may seem to advance the cause, nor stand in their ordinary dealings to cheat for a penny ; nay, murther itself becomes a virtue when the work of the covenant seems to require it : and the new gospel which they profess, is so far from condemning lying, cheating, murther, and rebellion, when committed to fullfil the ends of the Solemn League, that many of those whom they reckon martyrs, have at their execution gloried in these crimes, as the sure evidences of their salvation.

Morality being thus discountenanced by the generality of that party, the poor people are thereby lock'd up in a cell of ignorance. This did clearly appear, when the laws, in the former government, discharged conventicles, the people being brought thereby home to the churches ; when the ministers began to catechise them in the principles of the christian religion, they found them grossly ignorant ; for when they were desired to repeat the Creed, Lord's Prayer, and Ten Commandments, they told them they were above these childish ordinances ;

for if they believed in Christ, they were certainly well; and yet these ignorants would adventure to pray *extempore*, and in their families to lecture upon the most mysterious chapters of *Ezekiel*, *Daniel*, or the *Revelation*. A grave and good minister told me, that upon a certain occasion he desired a very zealous she-saint to repeat the Creed: and that she returned this answer, *I know not what you mean by the Creed. Did not your father* (says the minister) *promise to bring you up in that faith? Indeed did he not,* (said she) *for, I thank my Saviour, that superstition was not in my father's time. What then was in your father's time?* (said the minister) *It was* (said she) *the holy covenant, which you have put away. Whether was it the covenant of works or grace?* (said the minister) *Covenant of Works!* (said she) *that is handy-labour: it was the covenant of grace, which was made with Adam, and which all of you have put away.* At night she went home, and a number of the sighing-fraternity flocked after, pretending to hear her pray; their family-exercise being ended, she told them the conference that passed betwixt the curate and her; and they all concluded she had the better, and that she was certainly more than a match for the ablest curate in that country.

Generally their conventicles produced very many bastards, and the excuses they made for that, was, *Where sin abounds, the grace of God superabounds: there is no condemnation to them that are in Christ.* Sometimes this, *The lambs of Christ may sport together: to the pure all things are pure.* Nay, generally they are of opinion, that a man is never a true saint, till he have a sound fall, such as that of *David's* with *Bathsheba*. The following narration of a well known truth shall serve for instance.

A party of King *Charles* the second's guards being sent to apprehend Mr *David Williamson* (one of the most eminent of their ministers now in *Edinburgh*) for the frequent rebellion and treason he preached then at field-meetings; and the party having surrounded the house where he was, a zealous lady, mistress of the house, being very solicitous to conceal him, rose in all haste from her bed, where she left her daughter of about 18 years of age; and having dressed up the holy man's head with

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with some of her own night-cloaths, she wittily advised him to take her place in the warm bed, with her girl; to which he modestly and readily consented; and knowing well how to employ his time, especially upon such an extraordinary call, to propagate the image of the party, while the mother, to divert the troopers enquiry, was treating them with strong drink in the parlour, he to express his gratitude applies himself with extraordinary kindness to the daughter; who finding him like to prove a very useful man in his generation, told her mother she would have him for her husband: to which the mother, though otherwise unwilling, yet, for concealing the scandal, out of love to the Cause, consented, when the mystery of the iniquity was wholly disclosed to her. This whole story is as well known in Scotland, as that the Covenant was begun and carried on by rebellion and oppression.

Nor was the actor more admir'd for his extraordinary diligence and courage in this matter, than for his excellent invention in finding a passage of *St Paul's*, to prove, that the scandal of this was very consistent with the state of a person truly regenerate: *Verily I do not, said he, deny, but that with St Paul, I have a law in my members, warring against the law of my mind, and bringing me into captivity unto the law of sin, which is in my members.* Now according to the gloss which that whole party puts upon this scripture, saying that *St Paul* here speaks of himself, and does not personate an unregenerate man, this defence of *Williamson's* must be allowed to be good; as also, that the height of carnality is consistent with the greatest grace. Even so the hereticks in *St Peter's* days wrested some things hard to be understood, in *St Paul's* epistles, to their own destruction.

There was among them a marry'd woman near *Edinburgh*, who had pay'd several fines for not going to church, yet scrupled not to commit adultery with one of the *Earl of Marr's* regiment, and the fellow himself that was guilty, told, out of detestation to their damnable hypocrisy, that the vile woman had the confidence, in the time of her abomination, to say to him, *O you that are in Marr's regiment! But you be pretty able men,*
but

But yet ye are great covenant-breakers: alas! few or none of you are godly.

There are very many instances of this nature, but I shall only add one more, which was told me by a gentleman of good reputation and credit, who himself confess'd to me with regret, that in the heat of his youth he had been guilty of the sin of fornication with a gentlewoman of that holy sect: he says, that being with her in a garret, and she hearing somebody come up stairs, she said to him, *Ah, here is my aunt, I must devise a trick to divert her.* Upon which, she fell a whining, and howling aloud, as these people use to do at their most private devotions; *Oh, to believe, to believe! Oh, to have experience!* said she. And by that means she diverted her aunt's further approaching, who instantly retir'd commending her niece's zeal and devotion. The gentleman conceals the woman's name, out of regard to her honour and his own, begs pardon for the sin, and tells it only for to discover the abominable nature of their hypocrisy.

They are generally deluded by persons that have but a specious pretence to godliness. And such is the force that a loud voice, and whining tone, in broken and smother'd words, have upon the animal spirits of the Presbyterian rabble, that they look not upon a man as endued with the spirit of God, without such canting and deformity of holiness. A person that hath the dexterity of whining, may make a great congregation of them weep with an ode of *Horace*, or eclogue of *Virgil*, especially if he can but drivel a little, either at mouth or eyes, when he repeats them. And such a person may pass for a soul-ravishing spiritualist, if he can but set off his nonsense with a wry mouth, which with them is call'd, *A grace-powering down countenance.* The snuffling and twang of the nose, passes for the gospel-sound; and the throwings of the face for the motions of the spirit. They are more concern'd at the reading the speeches of their covenant martyrs, yea such martyrs as dy'd for rebellion and murder, than in reading the martyrdom of *St Stephen*, or of any of his followers. A sermon of mere railing and nonsense will affect them more

more than Christ's sermon on the mount; and no wonder, for all they do is to affect the passions, and not the judgment.

One Mr *Daniel Douglas*, an old *Presbyterian* preacher in the *Mers*, a simple man as to the world, yet of more learning, ingenuity, and good-nature than most of them; he was not long ago preaching before the meeting of his brethren, and analysing a text logically, and very remote from vulgar capacities, yet so powerful and melting was his tone and actions, that in the congregation he spies a woman weeping, and pointing towards her, he cries out, *Wife, what makes you weep? I am sure thou understandest not what I am saying; my discourse is directed to the brethren, and not to the like of you; nay, I question whether the brethren themselves understand this that I am speaking.*

Several instances can be given of their strong delusions; this is none of the least, that they take it for a sure evidence upon their death-beds, that it is well with them, because they never heard a curate in their lifetime. For the author of the *Review of the history of Indulgence*, tells us, *That some of the leading people among the Presbyterians were of opinion, that Baptism by episcopal ministers is the mark of the beast; and the hearing of them as unlawful as fornication, adultery, or the worshipping the calves of Dan and Bethel: And I think that a curate can tell no worse tale of them, than this, which a Presbyterian himself owns and declares to the world in print.*

I cannot here pass by what happen'd a few years ago, in the parish of *Tindrum*, in the *South-west*; a person that was executed for beastiality there, in his prayers bless'd God, that for a long time he had heard no curate preach; at which the hearts of some *Presbyterian* saints began to warm with affection to him, and express so much charity, that upon that account they doubted not but that he might be saved; and were sorry that he was not allowed to live, because of the good that such a zealous man might have done.

It is a well-known truth in the parish of *Tiwiotdale*, that two or three fighting sisters, coming to a man in prison,

son, the night before he was burnt for beastiality; the wholesomest advice they gave him was this, *O Andrew, Andrew, Andrew, all the sins that ever you committed, are nothing to your hearing the cursed curates; if you get pardon for that sin, Andrew, all is right with you.*

A young woman in *Fife*, daughter to a Presbyterian preacher, there, reading that of *St Peter, Christ the bishop of our souls*, blotted out the word (*Bishop*) and in the place thereof, inserted *Presbyterian of our souls*.

And by the same spirit of bigotry, one of her zealous sisters in the same family, tore every where out of her Bible the word *Lord*; because, said she, *it is polluted by being applied to the profane prelates.*

Instances of their madness and delusions might swell into a huge volume, but I shall only mention two or three which are commonly known. What greater instance of delusion, than that seven or eight thousand people should be raised to rebellion at *Bothwell-Bridge*, from labouring their ground, and keeping their sheep; and that by sermons assuring them, that the very windlestraws, the grass in the field, and stars in heaven, would fight for them: and that after the victory they should possess the kingdom themselves, *O 'tis the promised land, and you, Israelites, shall inherit it*; but in this they found their preachers to prove false prophets. After their defeat, a gentleman told me, that going to view the field, where the battle was fought, he saw one in the agony of death, crying out, *Ah, cheated out of life and soul!* The gentleman enquired what he meant by that expression, *Ah*, (said he) *our preachers, our preachers, they made us believe, that as sure as the Bible was the word of God, we should gain the day, for that the windlestraws should fight for us.*

About the same time a person of quality returning from the *West*, with some of the king's forces, being necessitated to lodge in a country house, where there was but one woman, and she with child; for the men, and all that were able to run, had fled out of the way; the nobleman encouraged the poor woman, desiring her not to be afraid; sent one upon his own horse for a midwife, and other women to attend her. The poor

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poor woman, surpris'd and encourag'd with this unexpected kindness, began to talk more freely, and said, Sir, I see you that are king's-men are not so ill as we heard you were; for we have heard that it was ordinary for you to rip up women with child; but pray will you tell me, Sir, what sort of men are your bishops? They are (said he) very good men, and they are chosen out from the clergy to oversee the rest of the ministers. But are they, says she, shapen like other men? Why ask you that? said he. Because our preachers made us believe, the bishops were all cloven-footed. There is scarce one of an hundred among the Presbyterian vulgar, that will be either reason'd or laugh'd out of the strange opinions they have of bishops; as particularly, that they will not suffer witches to be burnt, because (as they alledge) every bishop loses five hundred marks Scots, for every witch that is burnt in his diocese. Nay, the generality of the Presbyterian rabble in the West, will not believe that bishops have any shadows, as an earnest of the substance, for their opposing of covenant-work in the land.

I shall add but one instance more of the filliness of the Presbyterian people, and that is of a certain person well known both in the North and South of Scotland, for being not a degree and a half from an idiot, and to be a man that can scarcely read an English book. This person takes on him to be a preacher, and among Presbyterian people has procured a great esteem to himself for a wonderful and rare gospeller; for having not the least degree either of natural or acquir'd parts, they therefore conclude him to have a large stock of grace, and to be a most heavenly man. He came lately to the Mers, where he was never known before, and lodging on a Saturday's night in a country town, he caus'd to call in the good people in the town to prayers. Immediately the house was fill'd with a crowd, then he lectures to them on the first of Ezekiel, and he told them, that the wheel spoken of in the sixteenth verse, was the Antichrist, and the wheel in the middle, was the Bishops and the Curates; For (says he) here's a wheel within a wheel, just so the curates are within the bishops, and both of them within Antichrist. Then the wheels are (says my text)

text) *lifted up; even so beloved, the bishops and curates are lifted up; lifted up upon coaches with four wheels, just as Satan lifted up Christ to the pinnacle of the temple; but God will take the hammer of the covenant in his own hand, and knock down these proud prelates, and break all their coaches and their wheels to pieces, beloved, and lay the curates on their backs, so that they shall never rise again; for the prophet says here, that when they went, they went upon their four sides, and they returned not when they went, beloved, that you may see is very plain and clear; for though they may go out and persecute God's own covenanted people, yet they shall return falling upon their broad-sides, and get such a fall that they shall never be able to stand or return to persecute the godly, so long as they go upon their four sides, and are lifted up upon four wheels.* The people said, they never heard such a sweet tongue in a gracious man's head. He spoke much against those that took an indulgence from King James. The next day he told them that the episcopal minister in the parish was his cousin, therefore he would go to church, and hear how he could preach. Truly, Sir, (says the people) *we shall go along with you wherever you go, albeit it be our ordinary to go to the meeting-house in the parish.* And that same very day he brought all the dissenters in the parish to the church. The people intreated him to deal with the minister to turn Presbyterian, and promis'd to desert the meeting-house preacher, whom they ordinarily heard, and to hear the episcopal minister upon his conversion. He promis'd to deal very seriously with him: for that purpose the next day he came to the minister's house, and after a few sighs and affected groans, he expostulates thus, *Dear cousin, what makes you own perjur'd episcopacy? What have you to say against that office?* replies the minister. *I have many arguments,* said he, *and one I am sure you can never answer; and you will find it in Psalm xlv. verse 1. My heart inditeth a good thing. Now is not this, says he, a plain argument against bishops? For when will they indite good things?* The people wonder'd that the minister could not be persuaded by so clear an argument, and said, *Poor soul, his heart is hardened, he has not grace enough*

to believe and be converted. This account is proved before very many famous witnesses in the city of *Edinburgh*. All I have told of them is truth, but the hundredth-part is not told. You may judge of the tree by these fruits; and what a delicate set of reformers we have at this time in the *West* and *South* of *Scotland*.

I come in the next place, to give you a true character of their preachers, And truly, to be plain, they are a *proud, sour, inconvertible tribe, looking perfectly like the Pharisees, having faces like their horrid decrees of reprobation*. They are without humanity, void of common civility, as well as catholick charity; so wholly enslaved to the humours of their people, that they give no other reason why they converse not with men of a different opinion, but only that their people would take it very ill if they should. However, I fear there is something in it more, and that is, lest their ignorance should be discovered; for 'tis certain, they have as little learning as good-nature; and we have both felt and seen, that that is next neighbour to none at all.

They have their souls cast into a different mould from all christians in the world. There is no church but they differ from, both in worship and practice: they have quite banished the use of the Lord's Prayer, and what ridiculous stuff they have foisted in for it, shall be told in it's proper place. The smoothest reason that they alledge for their forbearing it, is, that the use thereof is inconvenient. Their famous preacher *James Kirktown*, when one of the magistrates of *Edinburgh* enquired why they did forbear the publick use of the Lord's Prayer? told him downright, because it was the badge of the episcopal worship. I doubt not but many have heard long e'er now of a conference that past betwixt my lord *B—* and a ruling elder in the North. In short, it is this: five Presbyterian preachers last year, appointed themselves judges, to purge two or three dioceses in the North. They took to assist, or to accompany them, some whom they call Ruling-Elders, one of whom entreated my lord *B—* to further with his help the happy and blessed reformation, particularly by giving in complaints against ignorant, scandalous, and erroneous ministers, that the Church:

Church of God might be replenished with the faithful. Truly then (saith my lord) there is one whom I can prove to be very atheistical, ignorant, and scandalous. At which the ruling-elder began to prick up his ears; And pray you, Sir, (says he) Who is the man? Indeed (says my lord) I will be free with you, it is Mr James Urquhart, one of your own preachers, who is come with you now to sit as a judge upon others; and by witness'd of unquestionable honesty I can make it appear that he said, if ever Christ was drunk upon earth, it was when he made the Lord's Prayer. And I appeal to your self, who are a ruling-elder, whether or not this be blasphemy? Some other things of scandalous nature I can prove against him. O! but (says he) we are not come here to judge our brethren, our business is with the curates.

It is ordinary to hear the people say, that if Christ were on earth again, he would think shame of that form, that they could make better themselves, and that he was but young when he compos'd it. All which blasphemies must needs be the effects or consequence of what they hear from their preachers. And as for the Apostles Creed, it is not so much as once mentioned at the baptizing of infants; for all that they require at baptism, is, that the father promise to breed up the child in the belief of the *Westminster* confession of faith, and that he shall adhere to all the national engagements laying on them to be *Presbyterians*.

Mr John Dickson, preacher in the meeting-house at Kelso, said once in a sermon; Ask (said he) an old dying wife, if she hath any evidence of salvation, she will tell you I hope so; for I believe the Apostles Creed, I am taken with the Lord's Prayer, and know I my duty to be the Ten Commandments. But I tell you, Sirs, these are but old rotten wheel-barrows, to carry souls to hell. These are idols that the false prelates and curates have set up, to obstruct the covenant and the work of God in the land.

For reading the scripture in churches, they have abolished that with the rest; and in place thereof, he that raises the psalm, reads the sermon that was preached the sabbath before: and for the Gospel-Hymn, call'd the

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the *Doxology*, or *Gloria Patri*, they reject that as a superstitious prelatical addition to the word of God. A certain maid being lately catechised by one of these preachers, the first question he proposed to her was, *Maggy, now what think you are the saints doing in Heaven? I know not, Sir. O Maggy, that is a very easy question, answer it, Maggy. I think then* (says she) *they are doing that in Heaven which ye will not let us do on earth. What is that Maggy?* says he. *They are singing glory to the Father, Son, and Holy Ghost, Sir. Now that is your mistake, Maggy,* (said he) *for there's no such malignant songs sung there; you have been quite wrong taught, Maggy, the curates have deceived you, Maggy.*

They have no distinguishing garb from laymen, and yet they took upon them to admonish the king's commissioner in the last assembly, for wearing a scarlet cloak; and told him plainly, That it was not decent for His Grace to appear before them in such a garb; upon which my lord told them, That he thought it as as undecent for them to appear before him in grey cloaks and cravats. When the church of Arrol was last year made vacant by the expulsion of the reverend and learned doctor *Nicolson*, the elders and heritors there, whereof many were gentlemen of the best quality, met together, that according to the present law and constant practice of the *Presbyterians*, they might chuse and call another minister to be their parson; after they had unanimously agreed, and sign'd, and sent a formal legal call to Mr *Lisk*, a person of indisputable qualifications for the ministry, in which he has been employed with great reputation for several years in the *North*, and one who has given signal evidence of his good affections to their present majesties; my lord *Kinnard*, chief heritor, went with the rest to signify their calling of Mr *Lisk*, to the Presbytery; at my lord's entering into the place where the Presbytery were sitting, he ask'd if they were the ministers of the Presbytery; *Do not you see that we are?* said the Moderator. My lord replied, *that by their garb no body could know them, and that their spirit was invisible.* Now whether it was for this jest, or because

cause they knew Mr *Lisle* to be episcopal in his judgment, I know not; but this I know, that the grave new-gospellers rejected the call, in despite both of the heritors and of their own law, and brought in a hot-headed young man of their own stamp and election. However, that they use no distinguishing garb, must be acknowledged to be very congruous; for truly they are but laicks, and it will surpass all their learning, to prove that they are ministers of Jesus Christ, but meerly preachers sent and call'd by the people, who are generally but very ill judges of mens qualifications for the ministry; hence their constant and vast heats and divisions about their calling of able men. The mobile ordinarily take their measures only from the appearances of things; and indeed a *Presbyterian* preacher's outside is not his worst, for they appear commonly, though in lay-garb, yet in sheeps-clothing; but as we have often formerly, so do we now, feel that they are inwardly nothing but ravenous wolves.

As to their sermons they are still upon the government and the times, preaching up the excellency of their kirk-government, which they call Christ, the crown, scepter, and government of Christ. This was an old custom among them to preach up the times, and the neglect thereof they call sinful silence. When in the former confusions of the state, they violently intruded themselves, and usurped the government of the Church, which they never had in settled times; in those days, at a publick synod, they openly reproved one Mr *Leighton*, for not preaching up the times. *Who* (saith he) *doth preach up the times?* It was answer'd, *that all the brethren did it, Then, (says Mr Leighton) if all you preach up the times, you may allow one poor brother to preach up Christ Jesus, and eternity.*

But this was never, nor is like to be, the design of their sermons; for, trace them in their politicks, morals, mysticks, and metaphysicks, you shall find them selfish, singular, and full of nonsensick rhapsodies. These perhaps may seem hard words, but an *Ethiopian* must be painted black, and that's no fault in the painter.

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For their politicks, there is no government under the sun could tolerate them, if they but act in other nations as they have done in *Scotland* since their intrusion there; to instance but in our times, did not Mr *Cargill*, one of their celebrated preachers, excommunicate all the royal family, the bishops, and curates, and all that should hear them and adhere to them? They, indeed, that affect the name of sober *Presbyterians*, disowned these hill-men, particularly because they refused to join with them in thanking King *James* for the Toleration which he granted to them. And yet such is the disingenuity of these who would be call'd sober *Presbyterians*, that they cry out, that they suffered persecution; whereas it was the *Cameronians* only, whom they disown, that did suffer any thing: for these others were settled in churches by an indulgence granted by the King. Against which indulgence, all the sufferers, like true *Presbyterians*, gave their testimony, calling it a meer brat of *Erastianism*. What government could tolerate such ministers, as *John Dickson*, whom I named before, who in a sermon preach'd by him in the parish of *Galloshiels*, declar'd, *That it was all one to sacrifice to devils, as to pay cess to King Charles*.

I shall say no more of their sentiment, concerning government, but only refer the readers to their printed acts of General Assemblies, and to those Covenants which themselves have printed, often subscribed and sworn, and which are now again, for the benefit of strangers, publish'd in that excellent vindication of King *Charles II* his happy government in *Scotland*, by Sir *George Mackenzie*, in which 'tis evident, that they plainly renounce monarchy, and all power, but that of the Covenanted Kirk.

As to their disposition to live peaceably, I appeal not only to their principles vented in these Covenants and acts of their General Assemblies, but also to the many private murders, and open rebellions, which they have been guilty of under every reign, since their first entry into *Britain*. Even in our own days, since 1666, they have raised no less than three formidable rebellions, besides many lesser insurrections, and tumults, wherein
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many christians have suffer'd. With what violence did they flee to arms, and persecute all who were not of their party, upon the occasion of the late Revolution? When, if it had not been for their indiscreet and fiery zeal, this kingdom might have been happily united to *England*: But whatever advantage such an union might have brought to the Church and State, yet, because it seemed to have no good aspect to the Covenanted-Cause, therefore the motion of it, though offered, was industriously stifled, and that opportunity, which we can hardly hope to recover, quite lost. Nay, under the present government, for which they in the beginning pretended to be so zealous, 'tis well known over all the kingdom, that they were last year contriving by force, without any regard to authority, to have the Solemn League renew'd, and imposed after the old manner, upon all men, women, and children; and in order to this good end, many thousands of them at field-meetings in the *West*, convened after their ordinary way, with bibles and musquets, psalm-books and rusty swords, and subscribed a new association for raising of men, horse, and arms, to advance the old cause, repurge the holy kirk, and make a thorough reformation in the land.

In the next place survey them in their learning, and you shall find that it lies only in the study of some *Anti-Arminian* metaphysicks, and in the practical divinity they pretend to draw from the heads of election and reprobation, whereby they preach men out of their wits, and very often into despair and self-murder. It is generally known, that *Joseph Brodie*, preacher in *Forreſs* in the time of the late Presbytery, took occasion in the pulpit to speak of a poor man, who was then in such a desperate condition, that it was judged necessary to bind up his hands, least otherwise he should cut his own throat, as he continually threatened; of this desperate wretch he pronounced thus; *Sirs, This is the best man in my parish; and would to God ye were all like him; he does truly fear reprobation, which most of you are not aware of*

There is a pamphlet publish'd by a *Presbyterian* preacher, concerning one *Bassie Clarkson*, a woman that

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that lived at *Lanark*, who was three years in despair, or, to speak in their cant, *under exercise*. The poor woman's distemper proceeded only from their indiscreet preaching, representing God as a sour, severe, and unmerciful being. It is known in the shire of *Tiviotdale*, that Mr *William Veach* murder'd the bodies as well as souls, of two or three persons, with one sermon; for, preaching in the town of *Jedburg* he said, *There are two thousand of you here to day, but I am sure fourscore of you will not be saved*; upon which, three of his ignorant hearers, being in despair, dispatched themselves soon after. And lately in *Edinburgh*, Mr *James Kirton*, (the everlasting comedian of their party) praying publicly for a poor woman much troubled in spirit, said, *A wholesome disease, good Lord, a wholesome disease, Lord, for the soul. Ala, said he, few in the land are troubled with this disease. Lord, grant that she may have many fellows in this disease.*

Not only do they make their people distracted with such desperate doctrine as this, but moreover they encourage them in direct impieties. Mr *Selkirk* preaching at *Messelburg*, expressed himself thus, *God sees no sin in his chosen: now, Sirs, be you guilty of murder, adultery, beastiality, or any other gross sin, if you be of the election of grace, there is no fear of you, for God sees no sin in his chosen covenanted people.* And this is consonant to an expression of Mr *Samuel Rutherford's* printed letters, *Hell-fulls of sins cannot separate us from Christ.*

In the parish of Mr *Macmath*, minister of *Lefswade*, some of those who were lately the most active in persecuting and driving him from his residence (even after he had the privy-council's protection, and a guard assign'd him for his defence) have since suffered violent deaths; two of them prevented the hangman's pains by becoming their own murderers. When the Earl of *Lauderdale*, and Sir *George Mackenzie*, died last year much about one time, the party who pretend to unriddle all the most secret causes of God's providence, call'd their deaths a visible judgment, for their being enemies to the good cause, although it be well known that both

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these honourable persons died of a natural death, in a good age, being both of them worn out with their great diligence in their king and country's service. But when these murtherers had divided *Judas's* death betwixt them, the one hanging himself, the other ripping up his own belly, till all his bowels gushed out; the *Presbyterian* preacher, holding forth next *Sunday*, was so ready of invention, as to find arguments from thence for the confirmation of the good cause: *Ab, Sirs,* (says he) *nothing has befallen these men but what God had from eternity decreed; and I can tell you, Sirs, why he decreed it; indeed it was even because they had gone sometimes to hear the graceless curates. Ab, Sirs, ye may see in this judgment the danger of that sin; beware of hearing curates, Sirs, you see 'tis a dangerous thing, Sirs, but I'll tell you more yet anent this, Sirs, this is a plain proof that the Gospel has not been preached in this parish this twenty-eight years, for in all that time you have not heard so much as of one that had a tender conscience like these men; but now when we begin again to preach the Gospel, 'tis so powerful, that it awakes mens conscience, and pricks them so at the heart, that they cannot bear it, nor live under it.*

And now I leave the world to judge, whether this sort of learning, and manner of preaching, doth not stand in diametrical opposition to all religion and reason, and does not in it's tenures and effects appear to be indeed the doctrine of devils, and another gospel; and yet by it our rabble-reformation has been wrought. All true and solid learning, particularly antiquity, is decryed by them, because in it there is no vestige, no not so much as any shadow of *Presbytery* to be found. To preach peace and righteousness (though that be the design of the gospel) yet since it does not answer the ends of the Covenant, it must be condemn'd as temporising, time-serving, and the pleasing of men more than God, who, they are sure, can never be pleased but in their covenanted way.

Morality with them is but old, out-dated, heathenish virtue, and therefore such a book as *the Whole Duty of Man* is look'd upon with wonderful contempt by them:

Frazer

Frazer of Bray, one of the greatest among them, professes downright, that there is no gospel, nor any relish of it in that book, and that *Aristotle's Ethicks* have as much true Divinity as that book hath. And *John Vetch of Woolstruthers* says, That that book is too much upon moral duty. A certain lady of their stamp, getting it once into her hands, and hearing that it was a moral book done by an episcopal divine, she made a burnt-offering of it, out of her great zeal against Episcopacy and morality. Mr *Macguire*, one of their celebrated preachers, calls the people that are taken up with the *Whole Duty of Man*, or any such books, a moralizing, or rather, says he, a muddizing generation.

The most of their sermons are nonsensick raptures, the abuse of mystick Divinity, in canting and compounding vocables, oft-times stuffed with impertinent and base *similies*, and always with homely, coarse, and ridiculous expressions, very unsuitable to the gravity, and solemnity, that becomes Divinity. They are for the most part upon *believe*, *believe*; and mistaking faith for a meer recumbency, they value no works but such as tend to propagate *Presbytery*. When they speak of Christ, they represent him as a galant, courting and kissing, by their fulsome, amorous discourses on the mysterious parables of the *Canticles*; and making Christ and his gospel to be their own kirk-government, they have quite debased Divinity, and debauched the morals of the people.

Some of them have an odd way of acting in the pulpit, personating discourses often by way of dialogue betwixt them and the devil. Such ways were, of old, familiar to the monks, as appears from *Monf. Claude* in his second part of the *Defence of his Reformation*, where he vindicates *Luther* from an aspersion cast upon him by the Church of Rome. For, say the papists, *Luther* professeth in his writings, that he had a conference with the devil concerning the Mass, and that the devil accused him for being an idolater. To which *Luther* answers, That he was then in ignorance, and that he obey'd his superiors. Hence the papists conclude, that *Luther* was the devil's scholar. But *Monf. Claude* lets

them see, that *Luther* spoke in a monkish stile, and that the stile of the Covenant did represent conflicts betwixt the flesh and spirit, as personal exploits with the devil: to prove this, he instances *St Dominick*, who says, that he saw the devil one night, in his iron hands, carry a paper to him, which he read by the light of a lamp, and told him it was a catalogue of his sins, and the sins of his brethren; upon which, *St Dominick* commanded him to leave the paper with him, which was done accordingly: and afterwards he and his brethren found cause to correct something in their lives. All that is said for this, is, that it is a romantick stile proper to the monks, and all that is meant thereby is this, that the devil could lay such sins to their charge, and their consciences did smite them, therefore they corrected what they found amiss. But such a stile did create wrong ideas in the literal interpreters of such narrations: and it is like some of our reformers, reading books of this nature, either thought such apparitions real, or that they affected the stile; for it is reported of *Mr Robert Bruce*, one of our *Scotch* reformers, that having studied the Civil Law, and going one day to the college of justice, to pass his tryals in order to commence Advocate, he said, that he saw a great gulf in a close or court of the parliament-house, like the mouth of hell, and this diverted his entrance into the house; upon which he gave over the study of the Law, and applied himself to Theology. Whether the thing was literary true, or whether the man had a disturbed imagination, or whether he affected the stile of the Covenant, and meant thus much by it, that the employment of a jurist was dangerous, and apt to lead men into such temptations, as he feared might be too strong for him, I know not which to conclude; but this I am sure of, that one *Mr Hogg*, a very popular *Presbyterian* preacher in the north, asked a person of great learning, in a religious conference, whether or not he had seen the devil? It was answered him, *That he had never seen him in any visible appearance.* Then I assure you (saith *Mr Hogg*) that you can never be happy till you see him in that manner; that is, until you have both a personal converse and combat with him.

him. I know nothing more apt to create a more religious madness in poor well-meaning people, than this sort of Divinity, in which our *Presbyterians* have quite out-done the senseless old monks.

Their principles and doctrine being, as ye have heard, opposite to morality, it will not be thought strange that the height of pride and rusticity should appear in their conversation: the common civilities due to mankind, they allow not to persons of the best quality, that are of a different opinion from themselves. To avoid and flee from the company where a curate is, as if it were a pest-house, is a common sign of grace: to affront a prelate openly, is a most meritorious work, and such as becomes a true saint: to approve and applaud the murderers of the Archbishop of *St Andrews*, is an infallible evidence of one thoroughly reformed. That the world may be satisfied of their behaviour towards ordinary men, I shall give you some late instances of their carriage towards those of the highest rank and quality; the matters of fact are such as are known to be true, by multitudes of people before whom they were acted; and themselves have the impudence still to glory in them; and yet I will not say but some of the party may deny them upon occasion at Court, as they do other things as evident; for I know what metal their foreheads are made of.

1. Then, when their majesties privy-council, by advice of all the judges, conformable to a standing act of parliament, and common practice, appointed a sermon upon the 30th day of *January*, 1690-1, the council some time before sent a person of quality, one of their own stamp and kidney, to the commissioners of the General Assembly, to desire them in their majesties and council's name, to appoint one of their number to preach before them in *St Giles's* church on that day, and to put them in mind that it was the anniversary for the martyrdom of King *Charles* the first, and that a sermon proper for the occasion was expected, according to the religion, laws, and custom of the nation. The grave noddies of the Assembly answer'd thus; *Let the Council do their own business, for we are to receive no directions*

directions from the State, nor to take our measures from the Council, especially in preaching anniversary sermons. Upon which they appointed Shields, a Cameronian, one of the most wild and violent of the hill-men, to preach in the Tron-Church, wherein they used to have weekly lectures, as it happened upon that day of the week, but where neither the Lords of Council, nor Judges were used to come. All that he spoke concerning the king's murder, was this: Ye, Sirs, perhaps, some of you, may foolishly fancy that I came here to day to preach to you concerning the death of King Charles the first: What? Preach for a man that died 40 years ago! If it be true what some histories tell of him, he is very much wronged; but if it be true what we believe of him, and have ground for, he is suffering the vengeance of God in hell this day for his own and his forefathers sins. The same Shields, as he was holding forth some time before at Edinburgh, said, That for aught he saw, King William and Queen Mary were rather seeking an earthly crown to themselves, than seeking to put the crown on Christ's head. That is, in the conventicle stile, to settle Presbyterian-government.

This same year again they peremptorily refused and despised the Privy-Council's order, requiring them, according to a standing Act of Parliament, to preach upon that day.

2. Inst. Mr *Areskine*, preaching in the Tron-Church at Edinburgh, the day after the King, by open proclamation, had adjourned the General Assembly, said, Sirs, *Ye heard a strange proclamation the other day, which I hope the authors of may repent some day: it brings to my mind, Sirs, an old story of King Cyrus, who once set his hands fairly to the building of God's house, but his hand was not well in the work, when he drew it out again: all is well that ends well, Sirs; for what think ye became of King Cyrus, Sirs? I'll tell you, that now, Sirs, he e'en made an ill end, he e'en died a bloody death in a strange land. I wish the like may not besal our King; they say comparisons are odious, but I hope ye will not think that scripture-comparisons are so; what-*
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ever you may think, I am sure of this, that no King but King Jesus has power to adjourn our General Assembly.

3. When their Commissioners returned from King William in Flanders, and told the General Assembly, That the King had positively told them, that he would not any longer suffer them to oppress and persecute the episcopal subjects; and desired them in his name to acquaint the General Assembly with his mind, that for the time to come they should proceed more moderately, otherwise he would let them know that he is their master; the Moderators said openly, That if it were not for the great army he had with him, he durst not have said so to them; and however, he had been wiser to have held his peace, for that they own'd no master but Christ.

When King William desired them, by his letter to the General Assembly, to re-admit into the exercise of the ministry, so many of the episcopal Presbyters as should be willing to submit to and comply with a *Formula* which his majesty sent to them, and appointed to be the terms of communion betwixt the parties: this proposal of peace and union, which moderate Presbyterians might have been thought to have rejoiced in, was insolently rejected, and exclaimed against by all the Assembly, except one Mr Orack (a person who was well educated, and justly esteemed at *St Andrew's* university). Then the common discourse and preaching of Presbyterians was, that King William designed to dethrone King Jesus; that the prescribing to them any *Formula* was an encroachment upon Christ's kingdom, and a violent usurpation of his privileges; that any *Formula* but the Covenant is of the devil's making, and ought not to be tolerated by Presbyterians. The Moderator of the General Assembly, in his prayer immediately after its dissolution, reflected upon King William as sent in wrath to be a curse to God's Kirk. He and the whole Assembly protested against the king's power to dissolve them, and, before his Commissioner, disclaimed all his authority that way: afterwards, to make their testimony (that's their word for treason) publick, they went to the cross of *Edinburgh*, and took a formal protestation after the old manner against the King, in be-

half of the people of God (by which they intend their own subjects). The magnanimous Earl of Crawford vowed before the commissioners, that he would adhere to the protestation with his life and fortune, two things equally great and valuable.

Their ordinary doctrine and discourse in the pulpit and out of it, speaking of the Kirk and King, is, *deliverance will come from another hand, but thou and thy house shall perish*. Mr Matthew Red, holding forth the new gospel at his Kirk in North-Berwick, Feb. 20th, 1691-2, said, *The Kirk of Scotland is presently under the same condition that David was, when he was so sore persecuted and pursued by Saul, that he seemed to have no way left him to escape; but then a messenger came and told Saul, that the Philistines had invaded the land; this gave Saul some other tow in his rock, (some other fish to fry) and by that David was delivered*. This Mr Red being that same night with another of his brethren at supper, at a knight's house in that parish, told him plainly, that by the *Philistines* in his sermon he meant the *French*. And both the new gospellers agreed, that the Kirk of Scotland could not now be otherwise delivered, but by an invasion of the *French* to restore King James. This account I had from a gentleman of good credit, who was present both at the sermon and supper. Mr Stenton, one of their noted preachers, said in an open company, the day after the Assembly was dissolv'd, That they had appointed their next meeting in 1693, hoping that before that time they might have another King, who would allow them better conditions. They now lay great stress upon the prophecy of an old man in the *West*, who at his dying in 1689, said, *The perfect deliverance of God's Kirk must come after all by the French, for this King William will not do it*. And say commonly, that they brought in a dog for God's sake, and that he now begins to bite the bears.

All the Presbyterians profess, that the keeping of anniversary days, even for the greatest blessing of the gospel, is superstition and popery. For the modestest of them that ever spoke last year against *Christmas*, was Frazer of Bray, who preaching in the high church of Edinburgh,

burgh, in his ordinary turn upon that day on which *Christmas* fell, all that he said, was, *Some will think that I will speak either for the day or against it: To speak against it I see no reason, and to speak for it I see as little; for why should we keep our Saviour's birthday, and not his conception.* Had this man been but acquainted with the liturgy of the Primitive Church, or of that in the neighbour-nation, he might have found that they keep *Annunciation-day* for the *Conception*, and this would have broke the strongest horn of his *Presbyterian* dilemma. But for all the abhorrence that *Presbyterians* have, and do profess against the observation of anniversary-days, yet they never missed to preach an anniversary-sermon on *Mr Heriot*, who built and endowed the great hospital in the city of *Edinburgh*; the reason is, that for every sermon in *Heriot's* commendation, they get five pounds, a new hat, and a bible. If they could have made but the same purchase by preaching on *Christmas*, 'tis more than probable that they would have thought the annual observation of our Saviour's birth, as little superstitious as that of *Mr Heriot's* memory.

But the dissingenuity, hypocrisy, and covetousness of that party, appears not only in this, but in many other particulars; for who clamour'd more than *Presbyterians* against pluralities of benefices, which was never allowed, nor practised under *Episcopacy* in our kingdom, and now several of them are suing for five or six stipends at once, viz. the great apostles of the new gospel, *Dr Rule*, *Mr John* and *Mr William Vetches*, *Mr David Williamson*, *Mr John Dickson*. I cannot here omit a passage of *Mr James Kirton*, a famous preacher in *Edinburgh*, who held forth in a meeting-house about three and-twenty miles from it, in the parish of *St Martin*, within the shire of the *Mers*, in which parish there was an episcopal minister that gave obedience to the present laws; but this *Kirton* by the act of restoring *Presbyterian Preachers* to their former charges, out of malice against the episcopal minister, and covetousness to get the stipend of the place, comes from *Edinburgh* and preaches one sermon in the parish of *St Martin's*, and returning some

days after, left the church without a minister, by which means he obtained to himself the stipend of that parish, though he lived and preached in the city of *Edinburgh* ever since.

Mr *Anthony Murray*, who has a considerable estate in *Dunfire*; ordinarily uses this phrase as a proverb, That he desires no more in the world but a bit and a brat; that is, only as much food and raiment as nature craves; and yet this very man, that would seem so denied to the world, got himself into the possession of two fat benefices, viz. that of *Counter*, in which he never did preach, and that of *Dunfire*-parish, in which the regular pastor had served for the whole year 1688; and for the greater part of the year 1689, and yet was not allowed one farthing of the living for either: although when he was drove away he had eight young motherless children, and no bread for them, whereof *Murray*, it seems, not having one child, had no sense at all.

Who cried out more against the covetousness of prelates, and complying ministers, than Mr *John Johnston*? Yet in the time of his supposed persecution, he made up two thousand and five hundred pounds sterling; and, to the certain knowledge of his acquaintance, he was two hundred pounds sterling in debt when he abdicated his parish. This same *Johnston* being called to a dying gentleman in *East-Lothian*, who was always episcopal, (but the call was by some fanatical friends, without the knowledge of the dying person) *Johnston* having come to his chamber, advances with many hums and ha's close to the gentleman's bed-side, and after staring a-while upon him, at last, with a great groan, he gave his judgment of his state and condition in these words: *I see nothing there in that face; ah, I see nothing but damnation, hell, and reprobation!* At which words, a merry man standing by, whispers in the ears of the said Mr *Johnston*, *He hath left you two hundred marks.* Mr *Johnston* at this changed his mind, (like the Barbarians in the Isle of *Malta*) and says, *But methinks I see the sun of righteousness rising with healing under his wings, saying, son, be of good cheer, thy sins are forgiven thee.*

Who

Who cried out more against ministers scandals, than one *Balfour* in the *Mers*? and yet but a few months ago he fled for the sin of adultery himself. This among them is called but a slip of the saints; but far less slips in others are aggravated into heinous scandals and crying sins, as that ought indeed to be esteemed.

What greater act of injustice than that done to *Mr Alexander Heriot*, minister of *Dalkeith*, who gave all obedience to the Civil Law, and yet the Presbytery of *Dalkeith* permitted one *Calderwood*, a declared enemy of *Mr Heriot's*, and some others of his accusers, to sit as judges among them, and not only admitted, but also invited and encouraged two or three knights of the post to swear, That the minister had danced about a bonfire the 14th of *October*, 1688. And when it was made appear to the conviction of all men, that there were no bonfires in the town upon that day, and that the town was never wont to use any such solemnity upon the occasion of that day; all that the Presbytery said, was, That they could not help it, for the matter was sworn and deponed, and they behoved to proceed, having a call to purge the Church.

Besides their not having good notions of the gospel, nor of any good heathen morals; one reason of their malicious and crabbed nature may be, that they never suffered affliction; for after they abdicated their churches in 1662, they began every where in their sermons to cant about the persecution of the godly, and to magnify their own sufferings; by this means they were pamper'd instead of being persecuted; some of the godly sisters supplying them with plentiful gratuities to their families, and money to their purses; they really lived better than ever they did before, by their stipends. They themselves boasted that they were sure of crowns for their sufferings; and that angels visited them often in their troubles; and both were materially true. I know several of them who got estates this way, and that grew fat and lusty under their persecutions. *Mr Shields*, one of their honestest and best writers, being well acquainted with all that they suffered, and a great sharer in it, glories in this, that they were highly provided for in their

greatest difficulties, and makes an argument for it of their being God's people: in this analysis on the 29th of *Deuteronomy*, these are his words: *Though in the wilderness of prelatick, erastine, and antichristian usurpations, we did not meet with miracles, yet truly we have experienced wonders of the Lord's care and kindness, and for all the harassings and persecutions, &c. the poor wilderness wanderers have look'd as meat-like and cloath-like as others that sat at ease in their houses, and drank their wine and their strong drink.* The party finding such good fruits of their itinerary labours, continued to preach the unthinking mobile out of their money and senses, as well as out of their duty to God and man, receiving in the mean time, instead of *Cups of cold Water* *, many bowls of warm sack; the true covenant liquor, and the best spirit that inspires the new gossellers. By these means the malignity of their nature was rather kindled than abated; the only men that suffered any thing, being the poor silly plowmen and shepherds in the *West*, whom the false teachers hounded out to die for a broken Covenant. 'Tis true indeed, that many such men, being deluded into several rebellions, put the State under a necessity of defending itself, by punishing some of them, and killing others in battles; but yet, before the danger of these battles, the preachers were generally so wise as to save themselves, by running first; for had they been so honest as to have borne but a part of these burdens, which they imposed upon their proselytes, so couragious as to have but shew'd their faces in the day of battle, (to which they always founded the alarm by their sermons) then 'tis like we should not have been now infested with such swarms of these locusts as have overspread our land, and again fill'd our king's chambers, as the frogs and lice of *Egypt* did that of *Pharaoh's*.

Though upon certain occasions the more subtle and cunning *Presbyterians*, knowing that no art can defend or disguise the unaccountable wildness and madness of

* The name of a ridiculous and rebellious book, emitted by them in King *Charles* the second's Time.

some of their party, are forced to disapprove and condemn them; yet they never fail to make use of the sufferings of these same wild men, to magnify that persecution which themselves pretended to have undergone, but had not the least share in. Eminent instances of this we have in *Rule's* late book. To whom, among other favours, we owe this new distinction of wild and sober *Presbyterians*. Truly, if the *Presbyterians* had met with the same measure with which they formerly served the Prelatists; if they had been used as they did good Bishop *Wisbart*, whom they made to lie seven months in a dark, stinking, close prison, without the conveniency of so much as changing his shirt but once, so that he was like to be eaten up of himself, and the vermin which that nasty place produced; 'tis probable that by such severities (which I am glad they suffered not) they might have been brought to something of that good man's christian temper and disposition: and that this was very great, the worst of themselves were constrained to own, when upon changing of the scene, he being deservedly advanced to the bishoprick of *Edinburgh*, was so charitable as to convey large supplies to such of them as were imprisoned for their notorious rebellion at *Pentland-Hills*, 1666, and that without letting them know from what hand it came; nay, his compassion to them was such, that he continued such *Presbyterian* preachers as were any thing tolerable in their churches and office; without imposing on them the conditions of conformity, which the law then required: but now *Presbyterian* preachers, even those that are called the soberest, as we may say by their daily practices, and expressions, are highly galled, because they are not allowed to treat the bishops, and other* ministers of God's word, after the same barbarous manner that they formerly did, that is, *Hew them in pieces before the Lord*, as they were wont to phrase it; for they commonly compare Bishops to *Agag*, and those ordained by them, to the *Amalekites*.

The episcopal ministers and rulers used all christian and discreet methods, when they had power, to gain and oblige the Dissenters, and to save them from the penalties

penalties of the law. But now such is the ingratitude of some, even of those same *Presbyterians*, whom the episcopal ministers had saved from the gibbet, to which the law had justly doomed them, that they were the only persons that invented false stories, forced malicious libels, and raised tumults against those very ministers who had been formerly so exceeding kind to them; we have but too many instances of their rendering evil for good in this manner: and that which makes this the more strange and odious, is, that it is acted under a pretence to religion and reformation, and that the giddy people are instigated to this wickedness by their preachers. I shall trouble the reader at present, only with two particulars to this purpose; Mr *Monro*, parson of *Sterling*, was lately libelled and accused before the brethren of the inquisition, by one, whom, as all the neighbourhood knows, he preserved from being hanged, when he well deserved it: and now, though the said Parson *Monro* has visibly baffled all the articles of his libel, to the disgrace of his ungrateful accuser, and of those preachers who openly prompted him to this villany, yet they daily molest and disquiet him, because of his constant adherence to the sacred order of Episcopacy, which is the greatest fault his judges can accuse him of, except that of his possessing a good living, and that his parts and piety darken the whole Presbytery; of which his parishioners being fully convinced, love him so well, that they resolve, cost what it may, they will not part with him as their minister; and have therefore, to the great mortification of the Presbytery there, jointly signified so much to them under their hands.

The other particular instance of this nature, shall be that of one *Ronaldson*, a tenant in the parish of *Cranston*, whom the orthodox minister there, Mr *Burnet*, by his intercession with persons of quality, preserved from having his goods confiscated, and person banished; after *Ronaldson*, by his signal disobedience to the law, had exposed himself to that sentence: this kindness *Ronaldson* then looked on as so great and surprising, that he often and openly professed he knew not how to be
thankful

thankful enough for it; he and his family constantly kept the church thereafter, and upon every occasion acknowledged the minister's singular favour, with all the signs of sincere gratitude; but yet upon the new light of the late Revolution, he appeared the most open and avowed enemy that the minister had: the minister, justly surprised with this, challenged his many promises of continuing grateful; to whom *Ronaldson* gravely reply'd, That the thanks for his preservation was not due to him, but only to God, who oft-times (said he) stirs up ill men to befriend his own people. This change was wrought upon the man, and this answer put in his mouth (as himself sometimes owns and professes) by frequent conferences with their preachers, who in their private discourses and publick sermons have suffered him, that he is not to look to the instrument, but to the cause of his preservation.

I shall shut up this head concerning the persecution they pretended to have suffered, with a remarkable note of a sermon preached lately by Mr *Daniel Douglas*, one of their great Musties; ' Now, 'Sirs, (says he) I will be ' even plain with you, and perhaps e'en more plain ' than pleasant, Sirs. I'll tell you now, Sirs, 'tis ordinary for us to cry out that we were persecuted under ' Episcopacy, but we are yet living, Sirs, and why were ' we not hanged as well as others were, beloved? It is ' e'en because we thought they did cast away their ' lives needlessly, and that we would not venture our ' lives for such matters as they ventured their lives; for ' I knew to meet with kindness both from the church- ' men and the states-men; and particularly, I knew ' that the clerks of council and session, would take ' nothing from us; but there are no such clerks ' now. For there is one *Gibbie Elliot*, Sirs, that has ' no charity nor discretion, for if we were all made up ' of dollars, he would swallow us up; pray God, Sirs, ' to keep our purses from that false lown *Elliot*.

Ingenuity is a thing they are not concerned about; for that's but a branch of dry morality, below men so full of grace; some young men among them that have had the
advan-

advantage of being abroad, are more affable, and in their conferences with men of sense, they ordinarily exclaim against the peevish, sour, and unconvertible temper of *Scotch Presbyterians*; but yet these same sparks of the Cause, sing a quite contrary tune when they are in a collective or representative body. I have read of a certain monk, who, being wearied of the cloyster, aimed at a vacant dignity, the possession whereof he knew would set him free: for this end he applyed himself to every one of his acquaintances that had a suffrage in the election, and from every singular and individual person he received very fair and satisfying promises, but yet he found himself still disappointed, when they met together in assemblies for the election; whereupon he invites most or all of them upon a set day to dine and be merry with him: They that were invited knew that he was not in condition to make any competent provision for so many guests; wherefore, according to the usual custom of that fraternity, they sent each of them some material or other, proper to make up the feast; some sent flesh, some fish of divers kinds, some sent butter, some cheese, some wine, and others oyl. All which he boiled in one kettle together, and his guests being conven'd, he caused to serve up that hotch-potch in several large dishes to them, so that every dish that they tasted, it equally disgusted them; whereupon they asked what manner of victuals it was? He said it was just such as themselves had sent, all well boil'd in a large kettle together. That, say they, is the worst meat in the world when thus jumbled together, but very good when every thing is dressed by itself. Just so are ye to me, says the *Monk*, you are very fair and kind when single, and one by one; but I can find nothing worse than you, when you are all together. The *Presbyterians* resemble the *Monks* in this, as in many other things; for take them singly, and they generally condemn the methods and proceedings of their brethren, as rigid and severe; but take the same men met together in a *Presbytery-Synod* or *Assembly*, and the whole body is the most unpalatable and most unfavoury hotch-potch in the world.

And

And now to hasten to a close of this section, strangers may justly wonder that men of such temper and qualifications, as ye have now heard the *Presbyterian* preachers to be, should have any followers. But this will not seem so strange to such as consider what multitudes of the rabble crowd after *Jack Bowles* in his drunken fits, that women and children are ordinarily led by noise and shew, though it were but of hobby-horses and rattles. And indeed the *Presbyterian* preachers are only flocked after by such a herd; some out of a blind zeal and itch after novelty and change, some again loving to fish in the troubled waters of such confusions as are inseparable from *Presbytery*; hoping thereby to mend their broken fortunes; and to palliate their want of sense, and greater faults, by a pretence to strict religion: others frequent them for sport and diversion, as men of little sense and less business run after stage-players and rope-dancers.

Some time ago these preachers were conversant only with shepherds, and a few silly women, laden with divers lusts, whose hot zeal had no knowledge to guide it; the preachers then indeed admired themselves for persons of great gifts and learning, because of the esteem that these ignorant creatures had for them; but now that they are brought to act in publick, and possess the pulpit of learned men, they are at a great disadvantage; for their better auditors expect solid Divinity, rational and close discourses, and that being none of their talent, puts them quite out of their road and element; and hence it is, that the people generally forsake and abhor them, and nothing but a few of the rabble frequent their best churches and preachers; so that now their own dear followers begin to complain and cry out, that Christ did more good in the hills, than he does now in the churches; and if they hold on at their usual manner of raving in pulpits, they cannot fail to render themselves as ridiculous and odious as they deserve, which they have made pretty good advances to already. They frequently upbraid curates, as deserted of the spirit, because they own that in the composing of their sermons, they make use of books; and yet Mr *David Williamson*, one of their ablest men, preaching before the Parliament, on *Psal. ii.*
and

and ver. 10. stole most of his sermon from *Herle's Tripos of Wisdom*, and had the confidence to reprint the same at *Edinburgh*. Indeed the nonsense and railing of that sermon is wholly his own; for none but himself ever pretended or presumed, as he does there, that Christ died a martyr for the *Presbyterian* government; because forsooth this inscription was written on his cross, *Jesus of Nazareth King of the Jews*. I do not discommend the use of books, but the hypocrisy of these men, who give out, that they preach merely by inspiration and meditation, as Mr *Areskine* did in a sermon which he preached lately in the *Tron-Church* at *Edinburgh*; his words were these, *The curates go to their books for preachings, but we go to our knees for our preachings*. And yet such is the silliness of some deluded people, that they proclaim these for soul-refreshing and powerful preachers, and for men that, as they phrase it, have an inbearing gift, speaking home to their hearts: indeed make some people judges, we know *Presbyterian* sermons will gain the applause. I remember the old fable of the *Cuckow* and the *Nightingale*; both contended who should sing sweetest; the *Ass*, because of his long ears, is made judge; the *Nightingale* sung first, the *Cuckow* next; the *Ass's* determination was, that truly the *Nightingale* sung pretty well, but for a good, sweet, plain, taking song, and a fine note, the *Cuckow* sung far better.

Some, who are not so well acquainted with the *Scotch Presbyterian* manner of preaching and praying, may, perhaps, think that matters are here aggravated against them, because things so very ridiculous were never vented by any former sect, as these I have, and am hereafter to discover of them; but they are too well known to be denied among us; and that strangers may not think themselves imposed upon, I shall in the next section give the reader some little taste of their printed books, and leave him to judge, from the ridiculousness of what they have deliberately published to the world that way, what extravagancy they may be guilty of in these extemporary ravings, which they mis-call spiritual preaching and praying.

SECT.

S E C T. II.

Containing some Expressions out of their printed Books.

AND first for their sermons; Mr *William Guthry*, at *Fenwick*, hath printed one full of curses and imprecations, viz.

Will you gang man to the cursed curates? Gang, and the vengeance of God gang with thee: the cursed curates bid us side with them; the devil rugg (tear) their hearts out of their sides. The sermon in every page is to the same purpose. The people in the *West* are mightily taken with it, and the author is held for a great saint among them, chiefly upon the account, as themselves phrase it, of his sharp pen against prelates and curates.

Mr *Walwood*, brother to *Mercurius*, in a printed sermon on this text, *If the righteous shall scarcely be saved, &c.* says, among other as ridiculous things, these words; *Men think that every dog will win to heaven, but I assure you, it is a great matter to win there: for noblemen that will be saved, I believe there's not twenty, I trow I doubled them: for gentlemen, I could write them all in three inch of paper.* Ibid. *Men thought much, when a part of the city of Glasgow was burnt; but for my part, I would not shed a tear though Glasgow and Edinburgh both were burnt; and a great matter, they burnt the Covenant.*

The best of their preachers were singled out to hold forth to the Parliament, and the L. Commissioner *M.* a person equally fitted to judge of ministers and statesmen, appointed such of these sermons to be printed, as he in his godly wisdom thought fittest for advancing the designs of omnipotent Presbytery. These sermons are generally inanced by the party, and preserved as infallible evidences of the great learning and piety of the new

new gospel professors; upon which account they are carefully kept from malignant hands and eyes. However, I once had the favour allowed me to read three of the choicest of them, published by *Williamson*, *Rule*, and *Spalding*; wherein they extol *Presbyterian* government, with all the glorious epithets due to the gospel and the Christian Church, *viz.* Christ's bride, his virgin, his spouse, his glory, his honour, his church, his precious remnant, his glorious elect, his pure people, God's house, tabernacle, dwelling-place, and sanctuary, his holy ark, his chosen generation, his dear children, his kingdom, his mountain, his jewels, his crown, scepter, and diadem; in a word, the most obscure and darkest prophecies and revelations were all spoke with an eye to the present *Scotch Model*, though that be so new as never to have been heard of in *Scotland*, or any other Church before: and the *Presbyterians* themselves will as soon prove, that the high-priesthood of *Aaron*, among the *Jews*, was a type of *Presbyterian Democracy* in the Church, as shew any foot-steps, or the least mention of *Presbyterianism*, in any of the ancient monuments and records of the Church, except they will say, that Christianity began with *Calvin*; and yet, if you'll believe the sermons of the former triumvirate, they that oppose the rigour of *Scotch Presbytery*, are enemies to God and his cause, to Christ and to his gospel; they are worse than heathens, they are *Philistines*, which are not to be suffer'd to live in the holy land *; nay, they that concur not to advance it to it's former height, (and that is, above King and Parliament) not only their estates and lives, but their souls may go for it: ' You members of
' Parliament, who are not forward for this, you shall,
' with *Jehoiakim*, be buried with the burial of an ass:
' think but seriously what an epitaph may be written on
' your tomb, and what discourses may be of you when
' ye are gone,' *Here lies a man that never was a friend to Christ or his interest; now he is dead; but he was an opposer and persecutor of Christ, of his truth and people. But dying is not all; what shall ye say, when*

* *Spalding's Discourse to the Parliament.*

ye shall be cited at the great assize, before the tribunal of Christ, to that question, What justice and vote gave ye to me in my afflicted Church? In the first Parliament of King William and Queen Mary in Scotland, was ye for me or against me?

Mr Gilbert Rule, in his sermon before the Parliament, takes it for granted, that the mountain of the Lord's house there spoke of, is expressly meant of *Scotch Presbytery*, which, he says, is terrible as an army with banners. This last, I confess, has often been found true in the most literal sense; but why *Presbytery* should be called a mountain, I cannot so well say, except it be because it was exalted at *Dunce-Law* * above the tops of the mountains, that is, Monarchy and Episcopacy, at which time the fanaticks and rebels were the nations that flock'd unto it, and establish'd it upon the ruins of their own former oaths and obligation. But to speak in his own words; 'The exalting and establishing of *Scotch Presbytery* (for that's the only true religion) the flourishing of it, is the means to advance the poorest and most contemptible people † to reputation, both with God and all good men; yea, often in the eyes of them that are but moral and intelligent, though enemies, as is evident from *Deut. iv. 6*. This is your wisdom in the sight of the nations, which shall say, surely this nation is a wise and understanding people; for what nation is there so great, who have God so nigh unto them, &c.' Now that no body might mistake, as in this he meant religion in general, and not *Scotch Presbytery*, he makes application particularly to the Kirk in these words; *If you will set Christ on high in this poor Church, he will set the Church and nation on high; Scotland hath in former times been || renowned and esteemed among the Churches of the Reformation upon this account. It may be an honour in after-ages to your posterity, that such a man was active in that happy Parliament that settled religion in the Church;*

* The hill on which they first drew up their army against King Charles I.

† Such the *Scotch* fanaticks are indeed.

|| The glorious days of the Covenant.

yea, this way will render us more formidable to our enemies, and unfriends to our way (true blue Presbytery) than strong armies or navies could do. 1 Sam. iv. 7. And the *Philistines* were afraid, &c. for they said that God is come to the camp. The plain meaning of this is; all the land and sea forces of *England* and the confederates, can signify nothing against their enemies, so long as they entertain or suffer amongst them these enemies of religion, the Bishops.

That famous man in his generation, Mr *David Williamson*, preached before the reforming Parliament on this text, *Be wise, ye kings; be instructed, ye judges of the earth*, Psal. ii. 10. I cannot but approve the choice of this text, because those Kings had need be very wise indeed, that have to do with *Presbyterians*; and those civil Judges must be stronger than the Kirk, that will not condescend to be instructed by them in all things. In the former part of that sermon he divides and subdivides government so often, till as the *Presbyterian* author, from whom he steals these ridiculous distinctions † he at last divides the Kings and Judges from all power. 'Tis no new thing for some men first to distinguish the King's person from his authority, and then to divide his head from his body. Well, 'tis granted by all hands, that such men are well acquainted with all the ways of dividing government. In the latter part of that sermon, the author speaking of *Presbyterian* government, uses these words, which we easily grant to be peculiarly his own: *'tis no light matter, (says he) 'tis an ordinance of God, the royal diadem of Christ; he was a martyr on this head; for it was his ditty on the the cross*, John xix. 19. *Jesus of Nazareth, King of the Jews*. If this scripture do not prove that Christ died a martyr for *Scots Presbytery*, I am sure there's no other place, either in scripture or antiquity that will.

The next notes will be from a sermon that is highly valued by all true *Presbyterians*, viz. That which, according to the author's dating it, was printed in the fortieth year of our publick breach of Covenant; the year,

* Herle's Tripos.

as the author at the end of the title page describes it, wherein there was much zeal for confederating among men, but little for covenanting with God. In the 1st, 2d, 3d, 4th, and 5th pages, he compareth the Scotch Covenants to the Covenant of Grace, and to the Covenants at Horeb in Moab. In the 6th page he says, *The Covenant may be tendered and taken without the consent of the magistrate, but his after dissent or discharge cannot loose the obligation of it.*

Page 9. he says, *As Israel in the wilderness, so have we had our Marahs, and our Massas and Meribaths, Taberahs, and Kibroth Hataavahs, at Pentland-Hills, Bothwell-Bridge, Ardmoss, &c.* * From this consideration he presses the renewing of the Covenant.

Page 10. *God's removing two Kings, who withstood the covenanted Reformation, and the abolishing two wicked establishments, tyranny and prelacy, should stir up all lovers of religion to the duty of covenanting.*

Page 12. *All the meaner sort of all sexes and ages, wives, and children, are obliged to this, though the Primores and Primates regni do not concur: If the children be not capable, parents are to engage for them. Accordingly (says he) in Scotland it hath been in use for faithful ministers, to take parents engaged to the Covenant, when they presented their children to baptism.*

Page 14. *Subjects are relaxed from their sworn allegiance to a King or magistrate, by his rescinding or disowning the Covenant; as is plain from the third article of the Solemn League. But there is nothing that can any way enervate the sacred obligation of Scotland's holy Covenant, which still must stand in inviolable force.*

Page 16. *It is a Covenant obliging not only the present, but the absent; and not only the absent in regard of place, but in regard of time; it obligeth all the children of Israel, binds all posterity with annexation of curses to the breakers.* Page 17. *'Tis the foundation of the people's compact with the King at his inauguration; therefore as long as Scotland is Scotland, and God unchangeable,*

* Three notable rebellions rais'd by the Presbyterians against King Charles II.

Scotland's reformation in doctrine, worship, discipline, and government, must be endeavour'd to be performed in a conformity to the Covenant; The matter of it is moral, containing nothing but what is antecedently and eternally binding; albeit there had never been a formal Covenant, the ends of it are perpetually good. Page 18. The express command from Exod. xxiii. obliges to banish all covenant-breakers out of the land; for the example of the popish, prelatical, and malignant faction in Britain and Ireland, the suffering them to dwell in the land, and to creep into places of trust, and especially the stupid submission to the restitution of Church and state, and to the reintroduction of their wicked establishments, abjur'd by Covenant, did gradually induce parishes and provinces to this dreadful sin of Covenant-Breaking. Then in some subsequent pages he enumerates all the curses and plagues, national or personal, spoken of in scripture, as threatened with a special regard to the breaking of this Covenant; And who can tell (says he) but the sword now drawn in Scotland and Ireland may avenge the quarrel of God's broken Covenant. Page 27. The breaking of the Covenant is the most heinous of all sins: profanity of all sorts, hypocrisy, idolatry, adultery, treachery, pride, blood, and oppression, and all that ever brought down vengeance upon any generation recorded in scripture, or in any history, with these indeed, and the greatest aggravations of them, the land hath been polluted; but chiefly that which incenses the anger of the Lord, hath been, and remains to be, breach of Covenant, and all these abominations not simply, because breaches of the law of God, but as under this special aggravation, that they have been, and are breaches of the Covenant, as is evident from Deuteronomy xxix. 25. Because they have forsaken the Covenant of the Lord God of their fathers, &c.

Page 33. The great reason why men should renew the Covenant at this time, and why those of the true Presbyterian party did it in the end of 1688. ' They thought ' it then (says he) expedient, as it is still, by renewing ' of these ancient Covenants, to declare what cause they ' would avouch and appear for, what King they would ' own

own, and upon what terms they would offer their
 submission to the present government then to be estab-
 lish'd, who had before declar'd their revolt from the
 former, and for this end to make this the bond of their
 association.'

The same author, in his solemn confession of sins, Pag. 53. says most ingenuously, *We and our teachers in a great measure complied with, submitted unto, and conniv'd at, the inchoachments of the Supremacy, and absolute power, both in accepting and countenancing the former indulgences, and the late toleration. We have taken and subscrib'd oaths and bonds, all which have been contrary to the reformation we were sworn to preserve.*

Page 54. 'We are oblig'd to confess the offensive carriage and conversation of many that have gone to England, who have prov'd very stumbling-blocks to the *Sectarians* there; yea, of late many have embrac'd the toleration introductive of a *Sectarian* multiformity, without so much as a testimony against the toleration of *Popery* itself. The general toleration, which in it's own nature tended, and in it's design intended, to introduce *popery* and *slavery* by arbitrary and absolute power, hath been accepted and address'd for by many of our ministers; and countenanc'd, comply'd, and concurr'd with, by many of our people, without a testimony, or endeavour to understand it. — Many dregs of popish superstition have been observ'd, popish festival days, as *Pasch*, *Yule*, and fasting eves, &c. [Easter, Christmas, Shrove-Tuesday.] have been kept by many: And prelatical anniversary days, devis'd of their own heart, appointed for commemorating the King's birth-days, as *May 29. October 14. &c.* who were born as scourges to this realm, being complied with by many. Pag. 58. And it was our fathers sin to enaugarate the late King, after such discoveries of his hypocritical enmity to religion and liberty, upon his subscription of the Covenant; so when he burnt and buried that holy covenant, and degenerated into manifest tyranny, and had razed the very foundation on which both his right to govern, and the people's allegiance were founded, and remitted the subjects

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allegiance,

‘ allegiance, by annulling the bond of it, we sinned in
 ‘ continuing to own his authority ; when all he had
 ‘ was engag’d and exerted in rebellion against God ;
 ‘ for which the Lord put us to shame, and went not
 ‘ out with our armies at *Pentland-Hills*, and *Both-*
 ‘ *well bridge*,’

Notes out of the Hind let loose, printed 1687.
which book is the great oracle and idol of the
true covenanters.

Page 3. **I**T is observable how reproachful he speaks of
 princes, and even of such as are now our
 King’s allies, in these words ; ‘ The Protestants of *Hun-*
 ‘ *gary* are under the tearing laws of that ravenous eagle,
 ‘ the tyrant of *Austria* ; those of *Piedmont* under the
 ‘ grassant tyranny of that little tyger of *Savoy*.’

Page 24. ‘ Our first reformers never resign’d nor
 ‘ abandon’d that first and most just privilege of resi-
 ‘ stance ; nay, nor of bringing publick beasts of prey to
 ‘ condign punishment, in an extraordinary way of vin-
 ‘ dictive justice. E. G. Cardinal of *Beaton*, that was
 ‘ slain in the tower of *St Andrew’s* by *James Melvin*,
 ‘ who perceiving his consorts to be mov’d with passion,
 ‘ withdrew them, and said, *This work and judgment of*
 ‘ *God, although it be secret, ought to be done with greater*
 ‘ *gravity* ; and presenting the point of his sword to the
 ‘ cardinal said, *Repent thee of thy former wicked life,*
 ‘ *but especially of the shedding of the blood of Mr George*
 ‘ *Wisheart, which yet cries for vengeance from God upon*
 ‘ *thee ; and we from God are sent to revenge it ; for here*
 ‘ *before my God, I protest that — nothing moveth me to*
 ‘ *strike thee, but only because thou hast been, and remainest*
 ‘ *an obstinate enemy against Christ Jesus and his holy gospel.*’

Of which fact (saith my author) the faithful and famous
 historian Mr *Knox*, speaks very honourably, and after
 the slaughter, join’d himself with them ; yet now such a
 fact committed upon such another bloody and treacherous
 beast, the cardinal prelate of *Scotland*, eight years agoe,
 is generally condemn’d as horrid murder.

Page 75. Speaking of the king's defeat at *Worcester*, he says, '*Israel* had sinn'd and transgress'd the covenant, ——— having taken the accursed thing, and put it even amongst their own stuff; therefore the children of *Israel* could not stand before their enemies, but an army of them near 30,000 was totally routed at *Worcester*, and the *Acban*, the cause of their overthrow, was force to hide himself beyond sea, where he continued a wandering fugitive in exile, till 1660. False *Monk*, then General, with a combination of malignants and publick resolutioners, did machinate our misery, and effectuated it by bringing the king home to *England*, from his banishment, wherein he was habituate into an implacable hatred against the work of God.'

Page 96. 'The Covenant is our *Magna Charta* of religion and righteousness, our greatest security for all our interests.'

Page 99. 'That some perfidious parliament fram'd an act for an anniversary thanksgiving, commemorating every 29th of *May*, that blasphemy against the spirit and work of God, and celebrating that unhappy restoration of the rescinder of the reformation, which had not only the concurrence of the universality of the nation, but (alas, for shame that it should be told in *Gath*) even of some *Presbyterian* ministers, who afterwards accepted the indulgence; one of which a pillar among them, was seen scandalously dancing about the bonfires.' ——— O holy and astonishing justice, thus to recompence our way upon our head; to suffer this holy work and cause to be ruin'd under our unhappy hands; who suffer'd the destroyer to come in; who had it in his heart, swell'd with enmity against Christ, to raze and ruin the work, as he most wickedly did.

Page 110. 'The king gave us many proofs and demonstrations of his being true to *Antichrist*, in minding all the promises and treaties with him, as he had of his being false to Christ, in all his covenant engagements with his people; for in the year 1666, he, with his dear and royal brother the Duke of *York*, contriv'd, countenanc'd, and abetted, the burning of

London, evident by their employing the guards to hinder the people from saving their own, and to dismiss the incendiaries, the papists, who were taken in the fact.'

Page 123. ' At length the virulent traitor, *James Sharp*, the arch-prelate, receiv'd the just demerit of his perfidy, perjuries, apostacies, forceries, villainies, and murders, sharp arrows of the mighty, and coals of Juniper; for upon the third of *May*, 1679, several worthy gentlemen, with some other men of courage and zeal for the cause of God, and the good of the country, executed righteous judgment upon him at *Magus Moor*, near *St Andrew's*: And the same month, on the 29th of *May*, the testimony at *Rutherglen* was publish'd against that abomination of celebrating an anniversary day for setting up an usurp'd power, destroying the interest of Christ in the land, and against all sinful and unlawful acts, emitted and executed, publish'd and prosecuted, against our covenanted reformation; where also they burnt the *acts of supremacy*, the *declaration*, the *act necessary for the burning the covenant*.'

Page 146. ' At length the king of terrors, a terror to all kings, cut off that supreme author and authoriser of mischief, *Charles II.* by the suspicious intervention of an unnatural hand, as the instrument thereof; wherein much of the justice of God was to be observed, and of his faithfulness verify'd, that *bloody and deceitful men shall not live out half their days*. His bloody violence was recompenc'd with the unnatural villainy of his brother, and his unparallell'd perjury was justly rewarded with the most ungrateful and treacherous monster of a parricide; for all the numerous brood of his adulterous and incestuous brats, begotten of a multitude of whores, at home and abroad, yea with his own sister too, he died a childless pultron, and had *the unlamented burial of an ass*; and for all his hypocritical pretensions to a protestant profession, he drunk his death in a popish potion, contriv'd by his own dear brother that succeeded him, — passionately resenting *Charles* his vow, to suffer the murder

of

of the Earl of *Essex* to come to a trial, which was extorted by the reiterated solicitations of some, who offer'd to discover by whom it was contriv'd and acted, which made the Duke's guilty conscience to dread a detection of his deep accession to it; whereupon the potion quickly after prepared, put a stop to that, and an end to his life, *February* 6, 1685, of which horrid villainy time will disclose the mystery, and give the history when it shall be seasonable.

Page 237. 'A prelate's depute is no minister of Christ, but a curate is a prelate's depute, *Ergo*. — That a prelate's depute is no minister of Christ, I prove not only from that, that a prelate, *qua talis*, is not a servant of Christ, but an enemy; and therefore cannot confer upon another that dignity to be Christ's servant; but also from this, that the scriptures allow no derivation of deputed officers, *Rom. xii. 7, 9.*

Page 255. 'Never can it be instanced these twenty-seven years, that the curates have brought one soul to Christ, but many instances may be given of their murdering souls. Hence these who cannot but be soul-murderers, may not be heard or entertained as soul-physicians; but the curates cannot but be soul-murderers, *Ergo.*'

Page 256. 'The meetings of the curates, for administration of ordinances in their way, the Lord hates, and hath signally forsaken; therefore we should hate and forsake them.' This is confirm'd by *Mr. Durbame. Rev. i. p. 55.*

Page 259. 'Hearing of curates reductively, involves us under the guilt of idolatry, and breach of the second commandment; therefore we ought not to let them dwell in the land, lest they make us sin, *Exod. xxiii. 32.* We should destroy their very names out of the place, *Deut. xii. 3. Judg. ii. 7.*

Page 285. '*Jus populi, Cap. 16.* (says he) make this one character of a tyrant, that living in luxury, whoredome, greed, and idleness, he neglecteth, or is unfit for his office. How these suit to our times, we need not express: What effrontery of impudence is it for such monsters to pretend to rule!' *Page* 296.

‘ Kings and Tyrants, for the most part, are reciprocal terms.’

Page 306. ‘ We own the obligation of our sacred Covenant’s unrepealably and indispensibly binding to all ; but we deny that hereby we are bound either to maintain monarchy, or to own the authority of either of the two monarchs that have monarchized or tyrannized over us these twenty-seven years past. In the covenants we are not bound, but only conditionally, to maintain the king’s person and authority, that is only upon the terms that he should be a loyal subject to Christ, and a faithful servant to the people, which he cannot be thought who does not cause all to stand to their covenant-engagements, as *Josiah* did, 2 *Chron.* xxxiv. But alas, there was never a *Josiah* in the race of our kings ; they rose up to the height of rebellion against God and the people, with heaven-daring insolence, not only breaking, but burning the holy covenant.’

Concerning owning Tyrants authority, p. 308.

‘ When monarchy becomes opposite to the ends of government, the contagion of it affects that very species of government ; and then the house is to be pull’d down when the leprosy is got into the walls and foundation. The people may make their publick servant sensible, that he is at his highest elevation but a servant. Hence now when the species nam’d in the Covenant, viz. Monarchy, is so vitiate, that it is become the instrument of the destruction of all the ends of that covenant, and now by law transmitted to all successors, as an hereditary, perfect, and perpetual opposition to the coming of Christ’s kingdom ; so that as long as there is one to wear that crown, (but *Jehovah* will in righteousness execute *Conia*’s doom upon the race, *Jerem.* xxii. ult. write this man childless) and to enter heir to the government as now establish’d, he must be an enemy to Christ : There is no other way left, but to think on a new model, moulded according to the true pattern.’

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Page 311. ' As he is not, nor will not be our covenanted and sworn king, and therefore we cannot be his covenanted and sworn subjects ; so he is not, nor can be our crown'd king, and therefore we cannot be his liege subjects, owning fealty and obedience to him.'

Page 340. ' It will be found that there is no title on earth now to the crowns, to families, to persons, but the people's suffrage ; for the institution of magistracy does not make *James Stuart* a king, no more than *John Chamberlain*.'

Page 375. ' Kings must be like dogs that are best hunters, not those who are born of best dogs ; therefore dominion is not hereditary.'

Page 389. ' The inferior is accountable to the superior ; the king is inferior, the people is superior ; *Ergo*, the king is accountable to the people. The proposition is plain ; for if the king's superiority make the people accountable to him, in case of transgressing the laws, then why should not the people's superiority make the king accountable to them, in case of transgressing the laws.'

Page 411. ' In the fourth article of the Covenant we are oblig'd to endeavour, that all incendiaries and malignants, &c. be brought to condign punishment ; therefore is it imaginable that the head of that unhalloed party, the great malignant enemy, who is in the spring, and gives life to all these abominations, should be exempted from punishment ? Shall we be oblig'd to discover and bring to punishment the little petty malignants, and this implacably stated enemy to Christ, escape with a crown on his head ? Nay, we are by this oblig'd, if ever we be in condition, to bring these stated enemies to God and the country, to condign punishment, from the highest to the lowest : And this we are to do, as we would have the anger of the Lord turn away from us, which cannot be without hanging up their heads before the Lord against the sun, *Numb xxv. 4*.'

Page 412. ' By the fifth article of the Covenant, we are oblig'd to endeavour, that justice be done upon
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such as oppose the peace and union between the kingdoms ; but this man and his brother have destroy'd and annull'd that which was the bond of these kingdoms union, viz. the Solemn League and Covenant.'

Page 459. ' That from *God save the king*, now impos'd, as it is found in the original, is only paraphrastically expounded, and most catachrestically applied to tyrants, being in the native sense of the words only, *let the King live* ; which, as now it is extorted most illegally, so it can be render'd neither civilly nor sincerely, nor christianly ; it is a horrid mocking of God, and a heinous taking of his name in vain, contrary to the third commandment : If it be a congratulation, it is the more abominable, not only for the hypocrisy that is in it, but the blasphemy, in giving thanks for the promoter of the Devil's interest, and the destroyer of Christ's and the liberties of mankind.'

Page 466. ' Let us consider the person and matter for whom and for what this prayer (*God save the King*) is extorted ; either it is for the salvation of *James the Papist*, or of *James the Tyrant*. Now it is not the will of God, that they that have, and keep, and will not part with the mark of the beast, should be saved ; for he is adjudg'd of God to drink the wine of his wrath, *Rev. xiv. 9, 10*. We cannot pray for him as a Christian, or as a King, because he is neither ; and as a tyrant, he can no more be sav'd than as a Papist ; for *Tophet is ordain'd of old, yea, for the King it is prepar'd*, *Isai. iii. 33*. Now while he continues such, we must complain in prayers, not for his mis-government only, but for that he governs, and desire to be deliver'd from him ; for considering what a man, and what a King he is, guilty of murder, adultery, idolatry, under the sentence of the law both of God and man, we can pray no otherwise for him than for a murderer, adulterer, idolater ; we cannot pray that the Lord may bless his government, for it is his sin and our misery, that he is a governor, and his throne is a throne of iniquity.' What form of prayer this author uses for the King, may be seen at the end of the notes of their prayers.

Pages 482, and 483. ' These that now would impose bonds upon us, are such sons of *Belial* as cannot be taken by the hand. There is one general argument that will condemn coming into any terms or bonds with that party that have broken the Covenant; because such transactions are a sort of confederacy with the known enemies of the truth and godliness. Mr *Gillespy* demonstrates that to be unlawful; when in capacity, we should not suffer them to dwell in the land; if we are not to be familiar with heathens, far less with apostates; for the apostle lays much more restraint from communion with them, than with pagans, 1 *Cor.* v. 10. And again, *Exod.* xxxiv. 12: ' all sacred transactions are discharg'd upon a moral and perpetually binding ground; and all toleration is prohibited, and all conjugal affinity. Such compliances brought on the first desolating judgment, the flood on the old world, *Gen.* vi. when the godly confirmed and incorporated with the ungodly crew. — The scriptures frequently disprove all confederacies, covenants, concord, and without distinction all transactions and unitive agreements with the men of *Belial*, that overturn the reformation, p. 487.'

Page 500. ' It is clear from the form, the object, and from the ends of the Covenant, which are all moral, and of indispensable obligation, that it is of perpetual and unalterably-binding force, obliging the present and all future generations.'

Page 501. *By allegiance and loyalty, can be meant nothing else, by our present governors, but an obligation to own and obey, and never to oppose the design of advancing tyranny; and by peaceableness and orderliness, nothing else can be intended, than an obligation never to oppose either the present settlement, or future establishment of popery and arbitrary power, upon the ruins of the reformation, and our civil and religious rights and liberties; whence they that take these oaths and bonds, in any other sense, look more to the liberties of worldly interest, than to the dictates of conscience, and by quibbling evasions do but mock God, deceive the world, and illude the enemies, and delude themselves.*

Page 505. ' The Covenant is the foundation of the people's compact with the King at his inauguration, the fundamental law of the government, and among the very *Leges & regulæ regnandi* ; so that the rescinders of it are chargeable, not only with perjury, but of treason and tyranny, in breaking and altering the constitution of the government, and are liable to the curse of the covenant ; for they cannot rescind that, nor escape it's vengeance ; whereof we have a speaking-pledge already, in that the rescinder of these covenants was so terribly rescinded, and cut off by the hands of unnatural violence, God thereby fulfilling that threatned judgment of covenant-breakers, *That he that hath broken his covenant, shall be brought to destruction, and bloody and deceitful men shall not live out half their days.* So Charles the second got not leave to live out half the days he projected to himself.'

Page 508. ' To require men to subscribe to a declaration, asserting, that the National Covenant, and the Solemn League and Covenant, were and are in themselves unlawful oaths, is to require men to enter into a confederacy against the Lord, at which the heavens might stand astonish'd ; 'tis an unparallell'd breach of the third commandment, and could no more be taken in truth and righteousness, than an oath renouncing the Bible.'

Page 513. An acknowledgment of ecclesiastical supremacy resident in the King, is the most blasphemous usurpation on the prerogative of Christ, that ever the greatest monster among men durst arrogate ; yea, the Roman beast never claim'd more ; and in the effect it is nothing else but one of his names of blasphemy, twisted out of the Pope's hands by King Henry the eighth, and handed down to Queen Elizabeth, &c. By this many intolerable inchoachments made upon the liberties and privileges of the Church of Christ, are yielded unto ; as that there must be no church-assemblies without the magistrates consent ; but that the power of convocating and indicting assemblies does belong only to him, that he may dissolve them

when

* when he pleases, and that his presence, or his com-
 * missioner's, is necessary to each national assembly.'

Page 516. ' To engage in bonds of living peacea-
 * bly, is to engage in bonds of iniquity; they are cove-
 * nants of peace with God's enemies, whom we should
 * count our enemies, *and hate them because they hate*
 * *him*, Psal. cxxxix. It is more suitable to answer as
 * *Jebu did to Joram, what peace, so long as the whore-*
 * *doms of thy mother Jezebel, and her witchcrafts are so*
 * *many?* than to engage to be at peace with those who
 * are carrying on *Babylon's* interest, the mother of har-
 * lots and witchcrafts *.'

Page 658. ' For private persons to destroy and rid
 * the commonwealth of such burdens and vile vermin,
 * so pernicious to it as tyrants are, was thought a virtue
 * meriting commendation by all nations; and among
 * the rudest nations this is a relict of reason; as the
 * oriental *Indians* have a custom whenever any persons
 * run a *muck*, that is in a revengeful fury take such a
 * quantity of opium as distracts them into such a rage of
 * mad animosity, that they fear not to assault, and go
 * thorough destroying whom they can find in their way;
 * then every man arms against him, and is ambitious
 * of the honour of first killing him, which is very ratio-
 * nal; and it seems to be as rational, to take the same
 * course with our mad malignant *Mucks* †, who are
 * drunk with hellish fury, and are running in a rage to
 * destroy the people of God.'

Page 701. *The exacting taxations for maintaining of*
the army, and the paying of subsidies, was, and remains
to be a consummating crimson wickedness, the cry whereof
reaches heaven; since upon the matter it exceeded the
Gadarens wickedness, and was short of their civility:
They did not beseech Christ and his gospel to be gone out of
Scotland, but with arm'd violence declar'd, they would
with the strong hand drive him out of his possession, in order
to which their legions are levied with a professed decla-
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ration,

* Upon this consideration the late assembly refused, at King *Wil-*
liam's desire, to receive the episcopal party into any terms of peace or
 communion.

† All that are not true covenanters,

ration, that there shall not be a soul left in the nation, who shall not be slain, shut up, or sold as slaves, who will own CHRIST and his interest.

Page 712. ' The paying of subsidies to the present government, is to furnish that party of the dragon's legions, in their war against prince *Michael* and his angels, with supplies ; which no moral force can excuse, no more than it can do the shedding of the blood of their innocent children, or sacrificing them to *Moloch* ; for no sacrifice they can offer to the Devil, can be more real, or so acceptable, as what they declare by this, being so direct, not only in opposition to the coming of the kingdom of Christ, but the deletion of his precious interests, and the giving Satan such an absolute dominion in the nation, as that they who have made the decree, and all who put it in execution, practically declare thereby they have mancipate themselves to his slavery, and sold themselves to work wickedness in the sight of the Lord ; so likewise that all the rest of the nation may with themselves become his vassals ; and in evidence of their opposition to Christ, and in recognition to Satan's sovereignty, and their subjection, they are appointed to pay these black meals [taxes].

Mr *Rule*, in his *second vindication of the Church of Scotland*, owns at every turn, that there are many Presbyterians in *Scotland*, who are neither moderate nor sober ; and to these he imputes all the rebellions and murders committed by the party ; and yet he calls the legal restraints, put upon these wild or mad Presbyterians, (for so they must be call'd if they be neither moderate nor sober) cruel persecutions. Now their whole pretended martyrology being only made up of these men, I would fain know whose martyrs such men were ; for the Devil has his martyrs too. This is Mr *Rule's* best way of reasoning, for which I am apt to think, there's few of the party that will thank him ; it being most evident, that those whom he so much disowns and reflects upon, are the only true *Scotch Presbyterians* ; for whereas *Rule*, and some few with him, who would be thought moderate and sober, have evidently deserted the old cause,

cause, and seem to set down upon the lees of *Dutch Presbytery*, unto which they have basely degenerated, these others tread exactly in the steps of their forefathers, and act in a close conformity to the Covenants, and the decrees of the General Assemblies, which must be acknowledg'd to be the rule for *Scotch Presbyterians*, or else it must be confest that they have none.

I shall leave the reader to judge, which of these two are indeed the truest *Scotch Presbyterians*, by the account which one of their own famous writers gives of those whom Mr Rule calls sober and moderate, in the *historical representation of the testimonies of the Church of Scotland*, speaking of the toleration granted in that same year by the King, he says, and truly too, *that those who embrac'd it, acted contrary to the presbyterian principles of the Church of Scotland, particularly to the declaration of the General Assembly, July 27. 1649. and contrary to the Covenant.* And on this head his arguments are infinitely beyond any that ever we have heard from Mr Rule : For (says he) *this toleration is founded on sovereign authority, prerogative royal, and absolute power, which all are to obey without reserve.* Again, (says he) *it comes thorough such a conveyance, as suspends, stops, and disables all penal laws against papists, and thereby everts all the securities and legal bulwarks that protestants can have for the establishment of their religion, making them depend only upon the arbitrary word of an absolute monarch, whose principles oblige him to break it ; so they that accept this toleration, do thereby recognize a power in the King, to subvert all laws, rights, and liberties ; which is contrary to reason, as well as religion, and a clear breach of the Covenants.* By this toleration the papists are encourag'd and increased in number, the whole nation overflow'd with their bellish locusts, and all places fill'd with Priests and Jesuits ; yea, the executive power of the government is put in the hands of the Romanists. ——— *Whatever liberty this may be to some consciences, 'tis none to the tender ; 'tis only a toleration, which is always of evil ; for that which is good, cannot be tolerated, under the notion of good, but countenanc'd and encourag'd as such : Therefore this reflects upon our religion,*

religion; when a toleration is accepted, which implies such a reproach; and the annexed indemnity and pardon, tacitly condemns the profession thereof, as a fault or crime, which no christian can bear with, or homologate by acceptance. Some addressees, particularly the Presbyterians at London, have blasphemously alledg'd, that God is hereby restor'd to his empire over the conscience: Moreover*, (says he) true Presbyterians can never class themselves among them that are hereby indulg'd, viz. archbishops and bishops, all the prelatical and malignant crew, all Quakers and Papists, reaching also all idolatry, blasphemy, heresy, and truth; making the professors of Christ partners with Antichrist's vassals. Such a toleration is contrary to the scripture of the Old and New Testament; 'tis like Julian the apostate's toleration, designing to root out Christianity; 'tis contrary to the confession of faith, and therefore to accept this toleration is inconsistent with the principles of the Church of Scotland, National and Solemn Leagues and Covenants, and solemn acknowledgments of sins, and engagements to duties; in all which we are bound to extirpate popery and prelacy, as inconsistent with the whole tract of our former contentings, and particularly with the testimony of the synod of Fife, and other brethren, against Cromwell's vast toleration and liberty of conscience.

' The worst of all is (says he) that 'tis further declar'd
' in that toleration, that nothing must be preach'd or
' taught, which may any way tend to alienate the hearts
' of the people from the King or his government. Here
' is the price at which they ought to purchase their
' freedom; a sad bargain, to buy liberty and sell truth.
' But who can be faithful, but he must think it his duty to
' alienate the hearts of the people from such an enemy to
' Christ? What watchman must not see it his indispen-
' sible duty, to preach so that the people may hate the
' whore, and *this pimp* of her's. It cannot be but very
' stumbling to see the ministers of Scotland purchasing a
' liberty to themselves, at the rate of burying and be-
' traying the cause into bondage; and thus to be laid
' by, from all opposition to Antichrist's design, in such

* Also, and other London Presbyterians address to King James.

a season. The world will be tempted to think, that they are not govern'd by principles, but their own interest, and that it was not the late overturning of religion and liberty that offended them; for if that arbitrary power had been but exerted in their favours, though with the same prejudice to the cause of Christ, they would have complied with it, as they do now.'

Mr Rule, is highly offended with the author of the *Case of the Afflicted Clergy*, for saying, *That the Presbyterians addressed and thank'd King James for this toleration, in a fawning and flattering manner; and yet our honest Presbyterian author deals more roundly with them, his words are these; The addresses made thereupon were with a strain of fulsome and blasphemous flatteries, to the dishonour of God, the reproach of the cause, the betraying of the Church, the detriment of the nation, and the exposing themselves to the contempt of all. Again, The address itself is of such a dress, as make the things addressed for to be odious, and the addressers to forefault the respect, and merit the indignation of all that are friends to the Protestant and Presbyterian cause.*——

Nothing could have been more cross to the real desires of the true Presbyterians, than this newly start-up opinion, that interest has led them to espouse.——

There is nothing here sounds like the old Presbyterian strain, neither was there ever an address of this stile seen before from Presbyterians: It would have look'd far more Presbyterian like, to have sent a protestation against the now openly design'd introduction of popery, and subversion of all laws and liberties, which they are covenanted to maintain; or, at least, an address in the usual language of the Presbyterians, who us'd always to speak of the Covenants, and works of reformation; but here is never a word of these, but of loyalty to his excellent, to his gracious, and to his sacred Majesty; of loyalty not to be question'd; an entire loyalty in doctrine; a resolv'd loyalty in practice, and a fervent loyalty in prayers. All that they are solicitous about, is not for the prerogatives of their master, or the liberties of the Church, but lest their loyalty should be question'd that they be otherwise represented; all that they beseech for, is,

not

‘ not that the cause of Christ be not wrong’d, or Antichrist introduc’d by this liberty, but that those who promote any disloyal principles and practices, may be look’d upon as none of theirs; and all the hopes they have, is in the great persuasions of his majesty’s justice and goodness.

‘ Here is a lawless, unrestrain’d loyalty, to a tyrant, claiming an absolute power to be obey’d, without reserve; not only profess’d, but solicitously sought to be the principle of *Presbyterians*, whereas it is the principle of atheistical *Hobbes*.—This is not the *Presbyterian* loyalty to the King, according to the restrictions in the Covenants; but *Erasian* loyalty to a tyrant in his overturning religion, laws, and liberties, and in protecting and encouraging all iniquity. This loyalty in doctrine, will be found disloyalty to Christ, in a sinful and shameful silence, that wrong is done to him. This loyalty in practice, is a plain betraying of religion and liberty, and lying by from all opposition to the destroyer of both. And this loyalty in prayers, for all blessings ever to attend his person and government, will be found inconsistent with the zeal of Christians, and the cries of the elect unto God, for vengeance upon the supporters of Antichrist, nor consonant to *Presbyterian* prayers in reference to *Papist* tyrants; it were much more suitable for them to pray, *That God, which hath caused his name to dwell in his Church, may destroy all Kings that shall put to their hands to alter and destroy the house of God, Ezra vi. 12.*

Page 178. ‘ This address is so stuffed with sneaking flatteries, that it would more become sycophant and Court parasites, than ministers of the gospel.—Nothing but a rhapsody of flatteries, justifying all his claim to absoluteness, and engaging to demean themselves so, as that he may find cause to enlarge rather than to diminish his favours, which can be no other way but in assisting him to destroy religion and liberty. O what an indelible reproach is this for ministers, who pretend to be set for the defence of the gospel, thus to be found betraying religion. This is in effect not only flattery, but blasphemy, as great as if they had said, They resolved by the help of God, to be as unfaithful, time-serving,

and

' and silent ministers, as ever plagued the Church
' of God.'

Now the *Presbyterians*, who accepted this toleration, and made such bustling addresses of thanks to King *James* for it, are they whom Mr *Rule* calls the sober *Presbyterians*. And now I leave him to vindicate himself and them, for what is thus charged upon them, by one who is well known to be a true *Presbyterian* *, and as such is at present own'd and employ'd in a considerable trust by the General Assembly; and if we may judge from all the principles and practices of the former *Scotch Presbyterians*, he is really a far honest *Presbyterian*, than they who would now call themselves moderate; and yet in a contradiction to that title, persecute their reformed brethren with the greatest rigour and severity. To conclude this head, and to justify what may be thought most severe in the character given of *Presbyterians* in the former section, if we may believe the account the *Presbyterians* of Scotland have publish'd, then the one half of our *Presbyterians* are neither moderate nor sober, but wild hill-men, separatists, a robbing, lawless, ungovernable rabble, a mad people, headstrong traitors and rebels; that is, in a word, they are *Cameronians*. The other half are betrayers of all religion, covenant-breakers, worldly, fawning, flattering court-parasites, blasphemous, unfaithful, time-serving ministers, and the greatest plagues of the Church of Scotland. And even Dr *Rule*, in that defence of the *Presbyterians*, which he writes by the order of the General Assembly, calls the *Cameronians* a people render'd mad; and speaking of the other party of *Presbyterians*, says, *I deny not but many of them put force upon their light. Again, They did bear renitente conscientia.* And what is this to say, in plain terms, but that one party of *Presbyterians* is without their wits, and many of the other without any conscience. Now what may prelatists look for from such men? *Pudet hæc opprobria nobis, & dici potuisse non potuisse refelli.*

There are some famous authors more, that are fit to have place here, because in their writings they discover

* *Sbiolds*, Chaplain to Lord *Angus's* regiment, one of their famous authors and preachers.

the true spirit of the *Presbyterian* new gospel; two of them own themselves to be pamphleteers for the party, pretending, forsooth, to answer books too. The honestest and truest *Presbyterian* of these two, shall have, as he deserves, the first place, that is the author of *The brief and true account of the sufferings of the Kirk of Scotland, occasion'd by the Episcopalians, since the year 1660.* London printed, 1690.

In the very first page, he seems to be struck with astonishment at the thinking but of Episcopalians (as he calls them). 'O (says he) their superlative impudence, their hellish dissimulation and malice: they imitate the devil himself, who first tempts, and then accuses, though 'tis too visible that their consciences are past feeling, being seared as with a hot iron. When their Hierarchy was restor'd, the devil, who seem'd to be bound some time before, was let loose, the flood-gates of all impiety and wickedness were set open, and hell did triumph in it's conquests over the nation, and display'd it's banner not only against religion, but even morality; which the prelates and their adherents were so far from opposing, that they indulg'd the people, but especially the gentry, in their wickedness, as knowing that to be the only method to secure them on their side.' Well, believe but this new gospeller, and the *Scotch* gentry, as well as clergy, are a rare sort of monsters indeed; for the best characters and softest words he bestows upon them are these: 'They are godless miscreants, of the true *Egyptian* brood, infamous parricides, forcerers, and incestuous apostates, infamous varlets, infamous villains, left to corrode their own viperous bowels with their inhuman fury; the devil's instruments, fit only to be stallions and pimps to bawdy-houses; the episcopalian hireling-preachers, with their infernal bawlings, the scum and refuse of the nation, they bore the characters of wickedness on their foreheads, liker pagans than professors, blood-hounds, children of hell, the tyranno-papa-prelatical host, the great papa-prelatical champion *Dundee*, savage beasts in human shape, a graceless untoward generation of prelatists, who use nothing but hectoring

for

' for reason, and cursing for argument; ungodly episcop-
 ' copal brutes, that reprobate faction; that limb of
 ' Antichrist, and infernal locust, the apostate Arch-
 ' bishop *Sharp*, with a malice like his father the devil,
 ' that waspish formal prelate.—The generation of
 ' vipers, the episcopalian seed of the serpent, hectors
 ' and buffoons, the most obdurate, impenitent, spiteful,
 ' base, impudent priests, whose fathers were not good
 ' enough to eat with the dogs of their flocks, infamous,
 ' scandalous, lying, runnagates, &c.'

This is the way the *Scotch Presbyterians* use to argue
 and answer books; and these are the sweetest flowers of
 our author's rhetorick, that he liberally strows in every
 page of his book; which being quite contrary to the
 spirit and genius of CHRIST, must be allow'd to pass
 for new-minted, superfine, *Presbyterian* gospel.

Well, so much for *Scotland*, that's his own country;
 perhaps, our author may be more courteous and civil to
 strangers. Next then let's see how he treats the other
 Reform'd Churches; as for the Church of *England*, he
 discharges most furiously against her in many places, *viz.*
p. 7. ' She is the worst constitute Church in the world :
 ' These tantives, let their hyperbolical pretensions of
 ' zeal for religion and loyalty be what they will, if the
 ' King but put forth his hand to touch them, they will
 ' curse him to his face; and rather than part with an
 ' inch of superstition, or a swinish lust, will, as the party
 ' have always done, lay a confederacy with hell and
 ' *Rome*, as times past and present do evidence beyond
 ' contradiction.' I wonder he did not add, and times
 to come, for that would have been as true as the other.

And again, *Page* 8. ' For the new upstart slavish
 ' doctrine of Passive Obedience, as the Church of *Eng-*
 ' *land* had the dishonour to be the mother of it, she
 ' has also the ignominy to be the murderer, having
 ' basely cut his throat, as harlots use to do sometimes
 ' with their spurious brood.'

Page 27. ' If the *English* Clergy offer to assist the
 ' prelatistical *Scots*, as they are readier by a thousand to
 ' one to do it, than to swear allegiance to their sove-
 ' reigns, it may arm the good women with their fold-
 ' ing-stools

ing-fools once more against them, as it did formerly in King *Charles* the First's time, when one of the Bishops, began to read the *Common-Prayer*, which he call'd, *Poper*.
 Page 28. ' Is it not as lawful for the *Scotch Presbyterians*, to pray against the *English* hierarchy as anti-christian, as for the *English* clergy and prelates too, to plot, drink, and plead in their sessions at the devil, against the *Scots Presbytery*? And I believe they would pray against it also, but that they have not a form of it. To suppose, that the banishing the prelatical *Scots* clergy was not encourag'd by authority, is ignorance and sauciness; for 'tis plain, authority in *Scotland* has done what was proper for a civil government to do, *viz.* They have declar'd the hierarchy anti-human; that is, contrary to the people's inclination; and I suppose, are so good-natur'd, to wish their neighbours were rid of it too; and so much the rather, that they have so often found, and do still find them imposing saucy intrigues against the kingdom of *Scotland*, wherein, if they persist, it may, perhaps (and let them blame themselves for it) prove as fatal to them as it did in the days of *Dr Laud*. Well, here's a severe and open threatening, *England* then look to it. The *Scotch Presbyterians* are sworn in their holy Covenant, to reform *Britain* and *Ireland*, (though it be by club-law) and let them but have power according to their will, and they will soon visit you once more, for all your goods.

Page 29. ' The Bishops are generally found to be against that which is for the nation's good; and howsoever the late opposition which they made to the late King may be magnified, they seem quickly to have repented of it. But supposing they had continued stedfast, yet whatever good nature might have done, I am sure justice would not have awarded them any thanks, which will appear undeniably true, if we consider (among many other things which be instances) how most of the bishops oppos'd the reversing of the judgment of perjury given against *Dr Oates*, who did the nation more service than seven idoliz'd Stars, so many of whom are now turn'd dark-lanterns. Nor can it ever be forgot, how many

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of the inferior clergy following the conduct of their tripple-headed guide, advanced the interest of the tripple crown, and some of them topping ones too, at the hour of death, grated with their slavish nonsensical doctrine of Resistance upon the consciences of the noble heroes and darlings of the people, the Lord *Russel* and the Duke of *Monmouth* upon the very *scaffolds*; and if the contrary doctrine be damnable, as they alleged'd, then I am sure their Church hath been guilty of damnable practices since.'

This is the charity that the new gospel professors have to the Church of *England*, which the whole Christian world besides them doth so justly honour and esteem, upon the account of their government, worship, doctrine, and practice, which their fanatical neighbours so maliciously censure and blaspheme. *Well, but* (say they) *the Church of England is still labouring under much Romish superstition and idolatry; and, which is worse, she is papa-prelatical; nay she is Archi-papa-prelatical; and that's antihuman in the new gospel phrase; but I hope they will be kind, at least, to their brethren of the Presbyterian Church beyond sea: are not the Dutch and French Presbyterians? Is not the mother Church of Geneva thoroughly reformed? No, no, they have never set up the Solemn League and Covenant for their standard; or, to speak in the author's own words, page 27. They are strangers to the power of godliness, because not knowing how to pray without, they must have recourse to a form, which is as unreasonable and unnatural an imposition upon the strong, especially on ministers, as would be the imposing of crutches upon the adult and able part of mankind, who can walk better without them.*

The next famous author is Mr *Rule*, who calls himself a Doctor of Medicine (for they never pretend to have any in Divinity). In the second vindication of the Kirk of *Scotland*, he says, *That is an unfair, injurious, and and false imputation, to charge the severity of the stile of this author upon the Presbyterians, who, he says, disown the stile, it being written by a Cameronian, while they stood at a distance from the sober Presbyterians.* However, those whom he calls *sober Presbyterians*, have never

never yet, by any publick deed, condemn'd that book, nor any other of the barbarities of these *unsober* Cameronian *Presbyterians*, but have, on the contrary, received them into their communion, without the least acknowledgment of any such crimes; and Dr *Rule* calls them the *Zealous Party*, and represents them as pretty gentle, in that they made it *their work only to deprive, and not to murder the Episcopal ministers*, although the doctor knows, that instances can be given of some ministers that were even murder'd by that zealous party, not long ago; and himself owns, in the beginning of his *postscript*, that five men and six women, *Presbyterians*, came to the house of *William Ferguson*, minister of *Kilpatrick*, and because he would not alter his manner of praying, and come out of his house, as they had charg'd him, they therefore *invaded his house, tore off his cloaths, and beat him on his head and legs*, which look'd but too like a design to murder him. Several other things of this nature were so notorious, that his ridiculous way of disguising, when he cannot deny them, must needs satisfy the world of the certain truth of the accounts that have been given by the eye-witnesses and sufferers in that persecution. Upon which consideration, Mr *Pitcarne*, a better writer, and, as it appears, a much honefter man, declin'd the vindication of these late proceedings of the *Presbyterians*; not that he did not like the *Presbyterian* cause, for he is thorough-pac'd that way; but because, after he had examin'd the matters of fact for several months, as he had been enjoyn'd by the fraternity, he found it impossible to speak any thing in their vindication, but that the greatest part of *Scotland* would know to be notoriously false; wherefore, as Dr *Rule* himself informs us, *When this affair was committed to him, after many months he returned the papers to be answer'd, without any reply to them*. But passing this, I wonder that the doctor should exactly imitate that severe stile, which he and his sober party pretended to disown; but, perhaps, he sees not this beam in his own eye, with which he must grant the soberest *Presbyterians* to be justly chargeable; because, as he himself is at great pains to inform the world, *The*

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whole party committed that trust to him, when others had refus'd it.

Upon which account, not only the scurrilous railing, but all the untruths, contradictions, and nonsense which abounds in every page, is justly chargeable upon the whole party; of which I shall give the world such a taste, as may be sufficient to make them judge of all the rest. First then, as to *scurrilous, railing accusations*, he calls Prelatists, *The seed of the serpent, whose enmity against the seed of the woman* (that you must know, is Scots Presbyterians) *as it began, so it must end with the world*; and that you may not mistake him, he avers after, *That they use the old stratagems of Satan*; and compares them to Heathens, Papists, yea, they are Devils; both Greek and Syriack Devils; nay, they are Jesuits; *Wo to posterity if they believe them*, for then, to be sure, succeeding ages will turn absolute Scepticks. He adds, *It is evident, that many of them regarded not the civil authority of the nation*; and others, by their lewdness of conversation, made themselves unworthy to be in the holy function of the ministry.

And he charges the authors of our late books, with malice, lies, railing, and guilty of the foulest and falsest misrepresentations that the minds of men can suggest, enrag'd by being depriv'd of the occasion they once had to persecute their neighbours, the end to which they improv'd their lucrative places. Mean spirits and mercenary souls, that employ themselves in mendicant writings and practices;—beyond the common size of slanderous malice, guilty of the highest impudence and sauciness, prelati- cal party eminent for spite, but hath neither truth nor charity to warrant it, they who know their temper, and the brow and way of those for whom they plead, will not believe their professions, their hypocrisy being shameful and twisted with malice, the temper of episcopalians, is by unmanly, as well as unchristian shifts, to buoy up their sinking cause, this historian's ignorant malice is to be despis'd, Judas Iscariot was his predecessor, the contempt of the ministry came from the atheism and debauches of the episcopal clergy; and again, of an eminent Divine, he saith, *That his words are like those of a mad man, or*

of one raving in a fever. It would be tedious and nauseous to trace this his *Presbyterian* eloquence, through every page, as he vents it; or to shew how falsely and boldly he charges a whole sacred order of men, with the faults, which he supposes, and would have the world believe, some single persons among them, to be guilty of; as that they are *perfrictæ frontis*, nothing manifestly false can check their conscience and impudence: The whole party grossly ignorant: *Papising* prelates, spuing out the most spiteful venom that can lodge in a human breast, impudence beyond Jesuitical, they glory either in their having no principle, or that they can yield over the belly of conscience, to promote their interest with men, the differences betwixt us and them, are not reconcileable; a heap of lies, men that have taught their tongues and pens to speak and write lies, lies and calumnies, horrid lies, a broad lie, this which they now call a broad lie, pass'd for a gospel truth among the *Presbyterians*, An. 1648. Prelatical incumbents were scandalous, and unfit to edify the people, and do rather barden them in wickedness, a whole fardel of lies, malicious representations, coupled falsehoods, impudent and false assertions, brazen foreheads, prelates spend their short glass with gingling pye-bald orations, bitterness, malice, and contempt, is suitable to the historical talent of many of the prelatical party: If the debauchery of prelates did not tempt people to count all religion a sham, it were well, he knows that his impudent assertions and lies can be discover'd, and his villainy come abroad at last, a snarling cur——a lying spirit doth possess the men with whom we have to do.

This is the meek lowly strain of the *Presbyterian* new gospel, whereby the soberest of them pretend to vindicate their own proceedings, and refute the writings of other men. I leave the world to judge, by this way of defending the party, what their cause must be, and to determine, whether he who calls himself a sober *Presbyterian*, and says, That he was selected and appointed by the sober General Assembly, to write in their defence, be not indeed as black and foul-mouth'd, as the most rank and rigid *Cameronian* among them all: For my part, I can see no difference betwixt his stile and theirs, except

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this may pass for one, that Mr *Rule* seems to have learn'd his stile from the *Coal-Sealers* in *Edinburgh*, or at *Buch-Haven*, of which college only he ought to have been Principal; whereas the *Cameronians* seem to have learn'd their stile from the *Shepherds* and *Herring-fishers* on the *Western* coast, who, though they have more cant, yet they have less knavery than the former. If Mr *Rule* should challenge me, as falling into the same fault for which I here blame him, because of some sharpness which he may apprehend to be in that character I have given before of the *Presbyterian* preachers and people, yet that is only chargeable upon my single person, and not upon others of our party; for I neither do, nor pretend to write by a commission from them: And besides, he himself hath provided me with an apology, *viz.* *Calling things by their true names, is not to be reckon'd inconsistent with moderation and calmness; a petulant and affronted adversary is not to be handled with that softness of stile, which is fit for such as are more modest.*

But passing by those flowers of *Presbyterian* eloquence, let us examine in the next place, if this author makes amends for his stile, by the truth and reason that he writes. It would be tedious to trace him through every page, in which his nonsense, contradictions, and falshoods abound, and therefore I shall here mention only some generals.

There is one principle suitable to the genius of the new gospel only, upon which much of his book is founded, and 'tis this, *Do as ye have been done by*; by this he excuses the greatest barbarities of the *Presbyterian* rabble, and often justifies their highest severities against Episcopal ministers; 'tis true in other places he condemns them, and says, he will not defend them; but he seems not concern'd shamefully to contradict himself at every turn. The people for whom he pleads are not so critical as to observe that, and for others he says, that he despises and contemns them. Sometimes, if you'll believe him, *Cameronians are zealous godly men, eminent for their suffering for Christ*: By and bye, says he, *they are a wild, ungoverned, desperate rabble, rendered mad by oppression.* The sum of all is, revenge is a true

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Presbyterian

Presbyterian virtue, and contradiction, Mr *Rule's* best way of reasoning.

Preface, parag. 6. These are his words: *I have treated the adversaries I deal with as brethren, desiring rather to exceed, than come short in civility, and fair dealing with them.* But at the same time he takes the liberty almost in every page, to call those he deals with, *Of the seed of the serpent, Devils, habitual drunkards and swearers, traitors that deserve to have their necks stretched, profane persons, constant sabbath-breakers, horrid liars and slanderers, men who beat their wives, and in their dealings are most injurious to men, having no conscience, ministers who are opposers of Christ, and his institution, who harden and encourage the people in their sins.* As we may read in the pages above cited, and many others of *Rule's* exceeding civil book, which being written by the design of the whole General Assembly, 'tis but natural and just to conclude, that this is the only way of *Scots Presbyterian civility and fair dealing.* Again in the same *preface*, he says, 'I build not on hear-say, or common talk, which is the best foundation of many of the assertions of my adversaries.' And in the same page, these are his immediate preceding words; 'The truth of matters of fact asserted in this treatise, is not to be taken from me, but from them who are my informers, few of whom I pretend to any personal knowledge of; therefore not my veracity is pledged, but that of others: If they had deceiv'd, or been deceiv'd, I am not to answer for that.' What can a man believe of a book that's usher'd in with such a doubting and contradictory *preface*? If these were not Mr *Rule's* own express sayings, nobody could well believe, that the whole faction could have singled out such a writer to vindicate them; but falshood it seems has no feet, and liars who have so little wit and memory, must needs be often intangled in their own snares.

'Some of the Church of *England* have meddled far beyond their line in our affairs, though we be far from interposing in any of theirs, only upon occasion we take the christian liberty that our predecessors have always done, of calling them superstitious, popish, and

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‘ and idolatrous in their worship ; *and in their doctrine ;*
 ‘ scandalous for Arianism, Arminianism, Socinianism,
 ‘ Popery, and that *Turkish* bow-string doctrine of Pas-
 ‘ sive Obedience ; *and that in their government they are*
 ‘ directly contrary to Christ’s institution, to the design
 ‘ of the Reformation, and to the holy Covenant, *being*
 ‘ *tyrannical, prelati- cal, yea, and archipapa-prelati- cal.*
 ‘ What we are bound to by the Covenant, *says he again,*
 ‘ is not to reform them, but to concur with them,
 ‘ when lawfully called to advance the Reformation ;’
 that is, wholly to overturn their Church and State, as
 we formerly did by our own glorious gospel-methods of
fire and sword, having a *very lawful call* from a godly
 party, who invited us to *fight the battles of the Lord*
against the mighty, the King, ‘ who opposed reforma-
 ‘ tion-work in the land : And now, *says he,* ’tis far
 ‘ from our thoughts to go beyond that boundary, in
 ‘ being concerned in their affairs ; we wish their refor-
 ‘ mation, but leave the managing of it to themselves ;’
 that is, till we find such a blessed occasion *those worthies*
of the Lord, the reformers, did in 48.

Page 23, he says, *That King James abdicated the go-
 vernment, and that the parliament call’d it so.* If he
 knows any thing of those affairs, he knows that the parlia-
 ment of Scotland did not give it that name, though that of
 England did : However, if he did abdicate, I would fain
 know, how this consists with *Rule’s* concluding just before,
 p. 22. *That his royal authority was taken away by the na-
 tion ; and with what he says, p. 100. The nation laid him*
aside, and chused another. That is the constant doctrine of
 Scotch Presbyterians, (and they practise accordingly) *That*
the people can give and take away the royal authority, can
lay aside and chuse Kings at their pleasure. Now, to use
 Mr *Rule’s* moderate phrase in that place, *some mens necks*
have been made to stretch for a less crime, than to assert
 under an hereditary monarchy, that Kings are not to be
 elected. And ’tis certain they are as little friends
 to their present majesties, as to monarchy, who would
 found their authority upon such a tottering bottom ; nay,
 Mr *Rule*, in the name of the other Presbyterians, tells
 plainly, that they own no allegiance to King *William*,

but in so far as he supports *Presbytery*, and that it would overturn the very foundation of his authority to restore *Episcopacy*; For (says he) it is declar'd against in the claim of right as a grievance, and therefore cannot be restor'd without overturning the foundation of our present civil settlement; and again, *The Convention* hath voted *Episcopacy* to be a grievance to the nation, and in the claim of right made it a fundamental article in the government, that it should be abolish'd. Now what's the meaning of all this, but that the present government of state must necessarily stand and fall with *Presbytery*? So that all their great boasts of loyalty to the present King, amount to no more than this, no *Presbytery*, no King *William*.

Page 36. He says, *most of the episcopal ministers who went out, were put out by their own consciences; for they deserted their charges without either sentence, threatening, or compulsion.* And yet before that, he owns, *that the Presbyterian rabble did persecute, and drive them away.* But that this is no more imputable to the *Presbyterians*, than the drunkenness, swearing, whoredoms, and persecutions, that we charge many of the *prelatists* with, are to be look'd on as the crimes of all the *Episcopalians*. And farther he excuses that rabble, because, as he there avers, *They were under the highest provocations imaginable, to do what they did; yea, to have proceeded to farther severities.* And he adds, out of the abundance of *Presbyterian* sense, *that these things were done in an Interregnum; which, by the bye, can never possibly fall out in an hereditary kingdom.* And though he says we had then no Church government, yet himself knows the contrary, and that *Prelacy* stood then established by many laws made in twenty seven parliaments, freely and legally elected in the most settled times, and that the prince of *Orange*, who had then, at the desire of some of the nobility and gentry, taken the kingdom under his protection, did by his solemn proclamation order all things in the Church and State, to continue as the laws had fixed them, till the Convention of the States should meet. But, says honest Mr Rule, *these enrag'd people, were chafed in their minds, and having now Potentiam, tho' not Potestatem, therefore it was not*

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to be wondered that they reliev'd themselves ; that is, by rabbling the legal Orthodox Clergy. Moreover, he says expressly, *That in Galloway the incumbents were generally driven away* : But how all this is consistent with what he said before, viz. *That they deserted without either threatning or compulsion*, I leave the infallible Assembly, who imploy'd this author, to judge, and, if they can, to reconcile what he writes in the following citations.

Page 34. Speaking of the rabbling *Cameronians*, he says, ' That they came into Mr Skinner, minister of *Delay*, his house, and after they had eaten, they went away without doing any prejudice to any in the family.' Again he owns expressly, ' That those rabble-reformers by force took away the money out of the poor's box, from Mr *Russel* minister at *Goven* ; but, ' says he, they did it *with all tenderness*.' And if you will credit those sacrilegious robbers, *Rule's* informers, both Mr *Russel* and his wife were drunk. But that our author may prove himself and his book to be all of one *Presbyterian* piece, he tells again, *That the author of The Case of the Afflicted Clergy, foully misrepresents the Cameronians, while he speaketh of their eating and drinking at the expence of them whom they rabbled ; all the reports that we have of them, give account of their not laying their hands on the prey.*

Page 145. *It is better that England and Scotland be two different nations, than that the institutions of Christ should be thwarted, that they may be made one. — May not two nations trade together, and be governed by the same laws, and yet bear with one another as to Church ways ! And may not also the West of Scotland, and the other parts of that kingdom, trade together, and be govern'd by the same laws, and yet the West not impose their Kirk-ways upon the rest of the kingdom ? Responde, Gilberte.*

The Presbyterian government was settled by Christ, p. 151. Here he leaves it to the discretion of the reader, to judge whether this be a simple affirmation only, or an affirmation and oath conjoined ; though the first may be his meaning, yet the latter sense seems most natural

to the words, and in any other sense there is no truth in them; and indeed the arguments by which their preachers would persuade the people to this, are as ridiculous as the assertion itself; for their ordinary cant is, *Beloved, we read in the word, that the Apostles went up together, one did not go before the other; there was no precedency amongst them, beloved; and therefore 'tis clear, that there was no prelacy in those days: And again we read, that honest Paul (they never call him St Paul, because he never swore to the Solemn League and Covenant) left his cloke at Troas: Why, Sirs, you see plainly from this text, that Paul had not a gown, but a cloke; for, says the text, he left his cloke, it does not say that he left his gown: Never a gown had that precious man to leave, beloved, and therefore you may be sure he was no prelate; for they, false lowms, have no cokes, but gowns.* From these and such like arguments our author allows no Church but the *Presbyterian* to be of divine institution, and at one dash he unchurches all the episcopal churches: *And yet, says he, page 154, Presbyterians deny not papists to be lawful ministers.*

Page 155. He rakes his wit and cunning to evade and shift this notorious truth, *That instead of fourteen bishops, which were formerly in the Church, the Kirk had now set up sixty: But in this matter, all his quibbles and sophisms depend upon this supposition, that the parliament was the Church, (which is directly contrary to the fundamental principle of a spiritual power, inherent in the Kirk, altogether independent on the parliament, which has no power over Christ's office bearers;)* for it was that parliament, in which there was not so much as one clergyman, that *impower'd these sixty Presbyters to govern the Kirk, and restrained all the rest from that privilege; it was that parliament which took upon them to judge of the hability of these sixty, and of the inhability of other Presbyters to govern.* Well then, according to his way of arguing here, *'tis the Parliament that, pro Ecclesiæ Statu, can impower or restrain Presbyters, notwithstanding, of their universal and equal privilege to govern.* Indeed this Parliament was excessively kind to Mr Rule, and he for once will be civil to them, and, in

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contradiction to all the principles and practices of former *Presbyterians*, they shall pass for the whole omnipotent *Kirk*.

Page 156. *We are for moderation, maugre all the reproaches cast upon us.* The moderation of any party is best known by their practices when in power: Now when the *Presbyterians* were last in power, all the evidences of their moderation were, *The reeking of fields and scaffolds with the blood of princes, prelates, nobles, gentry, and commons; the cries and tears of widows and orphans; the groans of men imprisoned, banished, excommunicated, sequester'd; some cathedrals razed, and others converted to garrisons and stables, and the lesser churches made dens for thieves, in the most literal sense: And now that they are in power again, all the evidences of their moderation, are rabbling, robbing, beating, wounding, imprisoning, and banishing of bishops, curates, wives, and children; the stigmatizing and slandering innocent and good men; invading the just rights of the King, and of his best subjects; rendring whole countries destitute of any ministry; flying at every turn in the face of civil authority; becoming false accusers and informers, and at the same time sitting as judges of men in office, and the next day intruding into their places: This is purging work, as they call it; Kirk moderation with a witness; and, to use Mr Rule's own words, 'tis even as essential to Presbyterians as Rationality itself; which they pretend to be great masters of, though their scribblers be now and then delirious.*

Page 157. Speaking of the protestation made by some *Presbyters*, against the King and the Acts of Parliament, to assist and deliver him, when perfidiously imprison'd by the *English* rebels, he says, *It was no gross nor scandalous crime, but only a speculative opinion in a controverted point.* This shews what is the opinion of Mr Rule, and of the party that employ'd him; but how it consists with his telling the world so often in his two last books, *That Presbyterians do not take upon them to meddle in matters of state, nor to countroul their civil governors*, I leave him to shew us in the next vindication. In the same page, Mr Rule, vindicating the proceedings

ceedings of the General Assembly in this matter, says, *That the fatal division about protestation and remonstrance, was, through the mercy of GOD, not so much as mention'd among them ; and yet in the very next lines he says, That it was mov'd that the old sentence against the Remonstrators should be revok'd ; and the revoking of their sentence was confirmed by this meeting. — That Mr Pitcairn, one of the reverend brethren, was dissatisfied with the determination of the meeting in that affair, and was a little hot about it, and spoke of entering a protestation against it.* Would any people but Scotch Presbyterians have imploy'd such a scribbler as dares thus profane the mercies of GOD, to justify his own foolish and palpable contradictions.

Page 160. He grants, that to make up their meeting, *some Presbyteries sent more than was customary or allowable ; and yet it was a regular, lawful, General Assembly ; and that they had none at all sent from other parts ;* which parts were more than one half of the nation : And was not this a pretty general indeed, that included only the least part of the particulars ? * This is true Presbyterian logick, and the author of it deserves well to be head of a college. In the same page he denies confidently, that *Presbyterians were wont to appoint their fasts on the Lord's day ;* whereas he might have, with at least as great show of truth, denied that ever they fasted on any day : But his two reasons for the General Assembly's appointing this fast on the Lord's day, will render this whole matter as plain as a pike-staff : First, says he, *It was the harvest-time, and to fast then on a week day, would have been a high inconveniency :* Well, we godly Presbyterians, that are the children of the Lord, may make bold with this day, rather than seem by religious exercises to incommode the people in their worldly interest. Secondly, *religious joy and religious sorrow do very well agree :* And even so fasting and feasting at the same time may be very religiously and well observ'd by the godly.

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* Just like the Roman Catholick Church, an universal particular.

They that write contradictions must needs speak some truths, and Mr *Rule* stumbles upon one that's well known, page 161. where he says, *We confess that planting work went more slowly on than purging work.*

Well, St *Paul* was a Divine, and he was all for *planting and healing*. Dr *Rule* calls himself a physician, and he is all for *purging and lancing*. 'The *Presbyterians* are always for *purging work*. Now they are for purging the Kirk: next, have at the *King's Council* and *household*; there must be some *purging work* there too. Again, there are many *malignant members*, which, like so many ill humours, corrupt the body of the Parliament, therefore that must be also purged; then the filthiness of the army (by which reformation work must be carried on) that must be likewise purged; and then, that all the streams may be pure *Presbyterian*, the fountains must be cleansed, the universities must be purg'd from the corruption of all ill affected and suspected persons; and, in a word, to make a *thorough Reformation* in the land, the whole nation must be *soundly drenched*, and *purging work* must go on in the land after the old *Presbyterian* manner, so long as there remains either guts or brains in it. My Lord C——d, who is deservedly honour'd by all the party, his godly parks and orchards are well planted already; and why then should the General Assembly be any farther concern'd about *planting work*? *Purging work* is their *great business*.

There is another evident truth, that Mr *Rule* happens to deviate into, page 188. viz. *The worst of the prelatists would be readiest to profess repentance, for conforming to episcopacy, which they who acted from a principle could not do.* In this I heartily agree with him, and am sufficiently satisfied, that that episcopal renegado, who professed such a repentance before their Assembly, neither acted from any principle, nor can be suppos'd to have any conscience; and we bless God, that all the *Presbyterians* interest, art, and industry, now that they have power, could not prevail with any but this one man, to prostitute his conscience to his interest, in such a base and scandalous compliance.

I shall end my reflections on this author's sayings, with some short remarks upon the witnesses which he alleges to attest his assertion; and first, in general, I say of them in his own words, *page 88. That they are the sworn enemies of the episcopal Church, and in a combination, not only to defame them, but to root them out, and cut them off from the face of the earth; and we have, from the pamphlet, now under consideration, a taste of the veracity of the men with whom we have to do. If his witnesses make no more conscience of speaking truth, than he himself doth, then few thinking men will be mov'd with what they say.*

Secondly, Of the witnesses nam'd by the authors of our books, he says, *They are mostly teste me ipso, the complainant is the witness, which is not fair.* Now all Rule's evidences are by this exception to be rejected; for he himself, and all others that know them, are fully satisfied that those very *Cameronians*, whom he names as the evidences to disguise and lessen the attested matters of fact of our late persecution, were themselves the principal actors of that horrid tragedy. Since then *it is not fair* to admit parties to be witnesses, why should these *Cameronians* be receiv'd as such in this affair? Again he saith, *That ministers witnessing for one another, derogateth much from the credibility of their testimonies;* but what say you to *Cameronian* Presbyterians witnessing for one another? Why, this derogates nothing from the *credibility of their testimonies*; for they are not ministers, that's one evident reason; and, moreover, they are all men of *strict conscience*, a *godly generation*, and very faithful to their *Solemn League, the holy Scotch Covenant*. Upon these considerations Mr Rule, defender of the new gospel faith, would have the world receive the testimony of that *Cameronian* rabble, as infallible proofs of what he asserts in his second vindication of the *Presbyterian Kirk*. And yet *preface, page 6.* he says of them, *That he will not pledge his veracity for theirs; that he pretends to no personal knowledge of but a few of them; and that if they deceive, or have been deceiv'd, not he, but they are to blame for it.*

After

After all this, if neither bishops nor other ministers, neither laicks, lords, nor gentry, either of the *Scotch* and *English* nation, must be allowed to have any credit, when they are brought by our authors to attest known truths, and matters of fact, whereof they were eye-witnesses; then, I beseech you, why should men receive that high character and testimony which Mr Rule gives of himself, when he says, *He did not only practise medicine, but likewise took the degree of doctor in it, yet never giving over the work of preaching frequently.* This is a terrible man indeed, who, it seems, can kill both soul and body; he is far stricter to the covenanted work, than his brethren the *Presbyterians* in *England*; for they can, upon occasion, for interest and other such holy purposes, unite and join with *Independants*; whereas he, like a man of unmoveable conscience, withstood the temptation of having an *Independant* congregation at *Aberdeen*, when great offers of that charge were made to him there; and in *Northumberland* he suffered no small loss, because he would not fall in with that *Independant* way again. If you believe himself, he has no want of *Latin*, and that he speaks false *Latin*, is false; he is ready (as he hath done) to give proof to the contrary, and to compleat all with such as pretend to it; but when and where we must not know, till *Elias* come; nay, besides all this, he hath an excellent hand at *Latin* prayers, which he can make longer or shorter, as the occasion requireth, but never so short as some alledge; neither doth he use to pray *VERY LONG* in publick, even in *English*; and that's more indeed than any other of his fraternity can alledge for themselves. Long prayers serve the party for many great ends; in them they can sound the alarms to rebellion, commend themselves highly, defame the King, rail against and revile malignants, raise and inflame the mob, vent false news and stories, and many other *Hocus* tricks their long extrumperry prayers serve for. Moreover, Mr Rule, to shew his parts, longs for an adversary like himself. *I wish*, says he, *a scholast* would make it appear, by a solid refutation, what ignorance I have discover'd in my writings, I am ready to defend it with all the probability the subject matter

is capable of: but my mistake, if I be in any, must not pass for proofs of my ignorance. If any Momus will make his censure on the Presbyterian government, 'tis like Mr Rule, the great Atlas of the Cause, or some other for him, will give him a farther answer: just such another as this exceeding civil and fair vindication. And, then to conclude his own character, he assures us, *That he exceeds all other Presbyterians, both in his tenderness to the episcopal party, and in his argumentative way, rather than bitterness*; of all which the new gospel modesty and meekness, the candor, ingenuity, and argumentation, that appears every where in his late books, is a sufficient evidence. Now for a man to say all this of himself because nobody else will, this sure is *Teste me ipso* with a witness, unless it shall be allow'd, that Gilbert may witness for Rule, and Rule again for Gilbert; that the *Doctor* may witness for the *Principal*, and the honest *Principal* again by way of requital, does the like kindness to his beloved *Doctor*: This is the *Presbyterian* way of proving things by witnesses.

The other matters narrated in that letter, and in the book to which it is annexed, are only such as will, at first view, appear design'd on purpose to disguise and smother evident truths, to extol and magnify themselves and their party, as very innocent, godly, and candid men; and reproach and condemn all others as perjur'd lyars and slanderers; and to all which, as they neither need nor deserve any particular answer, so I hope nobody shall ever vouchsafe to them the honour of it; and if they do, I wish it may have the good effect of opening some mens eyes.

But there is no book so much admir'd by the whole party, as Samuel Rutherford's letters; there one may see the genuine stile of these new gospellers; the whole book is uniform, all of a piece, and speaks out in their own dialect, the spirit of *Scots Presbyterians*, therefore I shall here set down some passages of it.

Epist. 1. To Mr Robert Cunningham, he says, Let us be faithful to him that can ride through hell and death upon a windle-straw, and his horse never stumble.

Epist. 2. To his parishioners. Christ sought his black wife through pain, fire, shame, and the grave, and swimm'd

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the salt sea for her; and she then consented and said, even so I take him.

Ibid. Every man hath conversion and the new birth, but 'tis not leel [*honestly*] come by; they had never a sick night for sin; when they go to take out their faith, they take out a fair nothing, or, as we use to speak, a beaflum [*a sham*].

Epist. 3. *To the professors of Christ in Ireland.* It will be ask'd at every one of us, on what terms we here brook Christ, for we have sitten long meal [*rent*] free. We found Christ without a wet foot, and he and his gospel came upon small charges to our doors; but now we must wet our feet to seek him. *Ibid.* Christ will not bring before sun and moon all the infirmities of his wife. It is the modesty of marriage-anger, or husband wrath, that our sweet Lord Jesus will not come with chiding in the streets, to let all the world hear what is betwixt him and us. *Ibid.* O that I had my fill of his love! but I know ill manners make an uncouth and strange bridegroom.

Epist. 5. *To my Lady Kenmure.* Madam, why should I smother Christ's honesty? He look'd fram'd [*strange*] and uncouth-like upon me when I came first here; but I believe himself better than his looks; I shall not again quarrel with Christ for a gloom [*frown*]. Now he hath taken the mask off his face, and faith, kifs thy fill. *Ibid.* 'Tis little to talk of Christ by the book and tongue; but to come nigh Christ, and haufs [*bugg*] him, and embrace him, is another thing.

Epist. 11. *To the Viscount of Kenmure.* I despair that ever I should win [*get*] to the far end of Christ's love, there are so many plies in it. I wonder what he meant, to put such a slave at the board-head, at his own elbow. Ah! that I should lay my black mouth to such a fair, fair, fair face as Christ's: he got neither bud nor hire of me; it cost me nothing.

Epist. 12. *To my Lady Kenmure.* If there were buying and selling, and blocking for as good again betwixt Christ and us, then Free-Grace might go play itself, and a Saviour might sing dumb, and Christ go and sleep.

Epist.

Epist. 14. To John Gordon of Gordonefs. Many a sweet, sweet, soft kifs, many a perfum'd and well-smell'd kifs, and embracement have I receiv'd of my royal master. *Ibid.* And now, whoever they be that have return'd to their old vomit (*Prelacy*) since my departure, I bind upon their back in my master's name and authority, the long, lasting, weighty vengeance, and curse of God; in the Lord's name I give them a doom of black and unmix'd pure wrath, which my master shall ratify, except they timeously repent and turn to the Lord.

Epist. 15. To my Lady Boyd. Christ delighteth to take up fallen bairns, and to mend broken bones; he is content that ye lay broken arms and legs on his knee, that he may spelk them. *Ibid.* I think shame of the board-head, and the first mefs [*disb*] and the royal King's dining-hall; and that my black hand should come on such a ruler's table. *Ibid.* I know he hath other things to do than to play with me, and trindle an apple with me.

Epist. 17. To my Lord Loudon. You come out to the streets with Christ on your forehead, when many are asham'd of him, and hide him under their cloaks, as if he were a stolen Christ.

Epist. 19. To Mr Hugh Mac Kel. O how many black counts [*accounts*] have Christ and I rounded over together? O how fat a portion hath it given to an hungry soul? I had rather have Christ's four hours, than have dinner and supper both in one from any other.

Epist. 20. To my Lady Boyd. I see now a sufferer for Christ will be holden at the door, as well as another poor sinner, and will be fain to eat with the bairns, and to take the by-board, and glad so.

Epist. 21. To Mr David Dickson. I cannot get a house in *Aberdeen*, wherein to leave *drinksilver* in my master's name, save one only; there is no sale for Christ in the *North*, he is like to lie long on my hand, ere any accept him.

Epist. 27. To Mr Mat. Mowat. If I had vessels I might fill them, but my old riven [*rent*], holely, and running out dish, ever when I am at the well, but little
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away can bring. Alas, I have skail'd [*spilt*] more of God's grace than I have brought with me. *Ibid.* I had not so much free gear [*goods*] when I came to Christ's camp, as to buy a sword; I wonder that Christ should not laugh at such a soldier.

Epist. 27. *To Earlston Younger.* I have seen the devil, as it were, dead and buried, and yet rise again, and be a worse devil than ever he was; therefore, brother, beware of a green young devil, that hath never been buried; the devil in his flower is much to be fear'd: better yolk [*engage*] with an old grey-hair'd, withered, dry devil, &c. The saints in heaven are nothing but Christ's forlorn, beggarly dyvars [*bankrupt debtors*], a pack of redeem'd sinners. All Christ's good bairns go to heaven with a broken brow, and a crooked leg. *Ibid.* It is a hard matter for a poor hungry man to win [*earn*] his meat upon hidden Christ; for then the key of his pantry-door is a seeking, and cannot be had; but hunger must break through iron-locks. I bemoan not them that can make a din [*noise*], and all the fields ado, for a lost Saviour; yet must let him hear it, to say so, on both sides of his head, when he hideth himself it standeth you hard to want Christ; and therefore that which idle on-waiting cannot do, misnurtur'd [*ill-manner'd*] crying and knocking will do. Christ will not dance to your dast spring [*foolish song*]. *Ibid.* At our first conversion the Lord putteth the meat in young bairns mouths with his own hand. We love always to have the pap put in our mouth. *Ibid.* If my creditor Christ would take from me what he hath lent, I would not long keep the causey. I think it manhood to play the coward, and jouke [*skulk*] in the lee-side of Christ; and thus I am sav'd. *Ibid.* I complain when Christ cometh; he cometh always to fetch fire; he is ever in haste; he may not tarry; and poor I (a beggarly dyvar) get but a standing visit, and a standing kifs, and but, *How dost thou?* in the by-going.

Epist. 28. *To Alexander Gordon of Knockraig.* O if I could be a bridge over a water, for my Lord Jesus to walk upon, and keep his feet dry. He can make a fair beast out of a black devil. *Ibid.* If God were dead,
and

and Christ buried and rotten among worms, indeed then we might look like dead folks.

Epist. 34. To Earltoun. I would give him my bond under my faith [*give him credit*] to frist heaven a hundred years longer, so being he would lay his holy face to my sometimes wet cheeks.

Epist. 35. To Marion Mac Naught. Christ, who is your head, hath win through with his life, howbeit not with a whole skin. Sometimes King Jesus sendeth me out a standing drink, and whispereth a word through the wall, and I am well content of kindnes at the second hand; his body is ever welcome; but at other times he will be messenger himself, and I get the cup of salvation out of his own hand, he drinking to me, and we cannot rest till we be in each other's arms.

Epist. 41. To my Lady Culrofs. O to be snattering and swimming over head and ears in Christ's love: blessed be my rich Lord Jesus, who sendeth not away beggars from his house with a toom [*empty*] dish.

Epist. 45. To John Keanedy. It doth a soul good to get a cuff [*a box*] with the lovely, sweet, and soft hand of Jesus; what power and strength is in his love; I am perswaded it can climb up a steep hill and hell upon it's back. Shame may confound and fear me once to hold up my black mouth to receive one of Christ's undeserved kisses.

Epist. 50. To James Bantie. The best regenerate have their defilements, and, if I may speak so, their draff-pock [*sack full*] of grins that will clog behind them, all their days. If my Lord had not given me his love, I would have fallen through the causay [*streets*] of *Aberdeen* ere now; but for you that hunger, ye shall be fill'd ere you go; there is as much in our Lord's pantry as will satisfy all these bairns; and as much wine in his cellar as will quench all their thirst: I shall tell you what ye shall do, treat him well, give him the arm'd chair, and the board-head [*table-head*], and make him welcome to the mean portion ye have.

Epist. 51. To John Stuart. That miscarried journey is with child to you of mercy and consolation, and shall bring forth a fair birth, and the Lord shall be midwife

to the birth. If our Lord ride upon a straw, his horse shall neither stumble nor fall.

Epist. 53. *To John Stuart.* O if my Lord will make dung of me to fatten and make fertile his own corn ridges in mount *Zion*. *Ibid.* God be pleas'd to take home to his house my harlot-mother. — O if her husband would be so kind as to go and fetch her out of the brothel-house, and chase her lovers to the hills; but there will be sad days ere it come to that.

Epist. 54. *To my Lady Busby.* Wo is me that bits of living clay dare come out to rush hard heads with him, and that my unkind mother, this harlot Kirk, hath given her sweet half-morrow [*husband*] such a meeting.

Epist. 56. *To Mr Thomas Garvan.* I confidently believe, that there is a bed made for Christ and me, and that we shall take our fill of love in it.

Epist. 57. My riven [*rent*] dish, and running-out vessel, can hold little of Christ Jesus. *Ibid.* 'Tis Christ's wisdom that his bairns go wet-shod and cold-footed to heaven.

Epist. 63. *To the Earl of Cassils.* Many now would go to heaven the land way (for they love not to be sea-sick) riding up to Christ upon foot-mantles, and rattling coaches, and rubbing their velvet with the princes of the land in the highest seats. If this be the narrow way, I quit all skill to the way of salvation.

Epist. 89. *To John Keanedy.* O that the courts fenc'd in the name of the bastard prelate (their godfathers, the pope's bailiffs, sheriff) were cried down. — If this had not been, I would, have skinked [*toped*] over my part of paradise for a breakfast of dead moth-eaten earth.

Epist. 92. *To Mr David Dickson.* I have been these two sabbaths, or three, in private, taking instruments in the name of God, That my Lord Jesus and I have kissed each other in *Aberdeen*. Who can blame Christ to take me on behind him, (if I may say so) on his white horse through a water? Will not a father take his little dated *Davie* [*fondled darling*] in his arms, and carry him over a ditch or mire? my
short

short legs could not step over this lair (or sinking mire) therefore, &c.

Epist. 108. *To Robert Gordon of Knoxbren.* I love to be kiss'd and sit on Christ's knee; but I cannot set my feet to the ground, for afflictions bring the cramp upon my faith.

Epist. 118. *To Bathia Aird.* At my first entry hither, Christ and I agreed not well upon it; now he is content to kiss my black mouth, to put his hand in mine, and to feed me with as many consolations as would feed ten hungry souls; yet I dare not say he is a waster of comforts.

Epist. 121. *To Robert Gordon of Knoxbren.* Christ seemeth to leave heaven (to say so) and his court, and to come down to laugh and play and sport with a daft bairn [*foolish child*]. I deny nothing that the mediator will challenge me of; but I turn it all back upon himself: let him look his own old counts [*accounts*] if he be angry, for he will get no more of me.

Epistle. 122. *To Earleston.* There is a mystery of love in Christ that I never saw. O that he would lay by the lap of the covering that is over it, and let my greening [*longing*] soul see it: I would break the door, and be in upon him, to get my own womb full of love.

Epist. 128. *To Mr Hugh Henderson.* Christ shuffled up and down in his hands the great body of heaven and earth, and kirk and commonwealth are in his hand, like a stock of cards, and he dealeth the play to the mourners in *Zion*. When Christ has slept out his sleep, and his own are tired, he will arise as a strong man after wine, &c. If Christ bud and grow green, and bloom and bear seed again in *Scotland*, and his father send him two summers again in one year, and bless his crop, O what cause have we to rejoice, &c.

Epist. 139. *To Mr John Mein.* I see Christ will not prig [*biggle*] with me, nor stand upon stepping stones, but cometh in at the broad side without ceremonies, or making of it nice.

Epist. 141. *To the earl of Lothian.* If your lordship and others shall go on to drive to the lowest ground and bottom of the knavery, and perfidious treachery to
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Christ, of the cursed and wretched prelates, the Antichrist's first-born, and the first fruit of his foul womb; and shall deal with our sovereign, then your righteousness shall break through the clouds, &c.

Epist. 142. O for a long play-day with Christ.

Epist. 145. *To Mr John Ferguson.* Were it not that I am dated [*pamper'd*] now and then with pieces of Christ's sweet comfits, I fear I should have made an ill browst [*breeding*] of this honourable cross.

Epist. 162. *To Mr Hugh Mac Kell.* I will verily give my Lord Jesus a free discharge of all that I, like a fool, laid to his charge, and beg him pardon to the mends [*over and above*].

Epist. 163. I tremble at the remembrance of a new outcast betwixt him and me; but I find Christ dare not be long unkind.

Epist. 137. *To my Lady Boyd.* Nothing hath given my faith greater back set till it crack'd again, than my cloas'd mouth.

Epist. 139. *To Carletown.* The Lord hath done it. I will not go to law with Christ, for I would gain nothing of that. The devil is but God's master-fencer, to teach us to handle our arms.

Epist. 198. *To Mr John Levingston.* The devil cannot get it denied but we suffer for the apple of Christ's eye, his royal prerogative as King and lawgiver: let us not fear, he will have his gospel once again roused [*expos'd to sale*] in *Scotland*, and the matter go to vows, to see who will say, let Christ be crown'd King in *Scotland*? Is it true Antichrist stirreth his tail? But I love a rumbling and raging devil in the Kirk, rather than a subtle or sleeping devil. Christ never got a bride without stroke of sword.

Epist. 200. O hell were a good cheap price to buy him at.

Epist. 207. A kifs of Christ blown over his shoulders, the parings and crumbs of glory under his table in heaven, a shower like a thin *May* mist of his love, would make me green, fappy, and joyful.

Epist. 214. Go on, as ye have worthily begun, in purging of the Lord's house in this land, and plucking
down

down the stalls——of Antichrist's filthy nest, this wretched prelacy, and that black kingdom, whose wicked aims have ever been, and still are, to make this fat world the only compass they would have of faith and religion to sail by, and to mount up the man of sin, their godfather, the Pope of *Rome*, upon the highest stair of Christ's throne, and to make a velvet church, &c. *Ibid.* These men mind nothing else but that by bringing in the Pope's foul tail first upon us, their wretched and beggarly ceremonies, they may thrust in after them Antichrist's legs, thighs, and his belly, head, and shoulders; and then cry down Christ and the Gospel, and put up the merchandise and wares of the great whore. *Ibid.* Christ shall never be content with this land, neither shall his hot fiery indignation to be turn'd away, so long as the prelate (the man that lay in Antichrist's foul womb, and the Antichrist's lord bailiff) shall sit lord carver in the Lord Jesus's courts. The prelate is both the egg and the nest to cleck and bring forth popery; plead therefore for the pulling down of the nest, and crushing of the egg.

All that is meant here by Christ, is *Presbyterian* government.

I shall conclude this section with some of their most remarkable principles and opinions concerning civil government.

The *Presbyterians* of late have talk'd much of their loyalty; but if they have any, it must be in contradiction to their principles. For proof of this I shall not trouble you with citations from private men, but appeal to their *Covenants and Solemn Leagues*, to their constant doctrine, as well as practice of resistance; and some few instances I must not omit, taken from the acts of their General Assemblies, and those books which have the general approbation of the party, in which they express themselves thus: *Unless men blot out of their hearts, the love of religion, and cause of God, and cast off all care of their country, laws, and liberties, &c. they must now or never appear active, (against the King) each one stretching himself to, yea, and beyond, their power; it is not time to dally, or go about the business by halves; not*

to be almost, but altogether zealous. Curfed is he that doth the work of the Lord negligently.

Solemn and seasonable warning to all ranks, Feb. 12. 1645. Sess. 18.

In another seasonable and necessary warning, dated July 27. 1649. *Sess. 27.* they say, *But if his Majesty, or any having or pretending power and commission from him, shall invade this kingdom, upon pretext of establishing him in the exercise of his royal power; as it will be a high provocation against God to be accessory or assisting thereto, so it will be a necessary duty to resist and oppose the same.*

The author of the *Hind let loose*, page 86. reflecting on these passages, says, ' These fathers could well distinguish betwixt authority and the person, and were not so loyal as now their degenerate children are ambitious to shew themselves stupidly stooping to the shadow thereof, and yet will be call'd, *The only asserters of Presbyterian principles.*

' The *Presbytery* hath the power of making peace and war, and the Parliament ought not to enter into any war without them; more than *Joshua* did without the consent of *Eleazar*.

' Any union or engagement of the nation, to defend the King's person, honour, or prerogative, is unlawful, unless allow'd by the *Presbytery*.

' The *Presbytery* alone knows, and it only can determine, what the cause of God is; the King and Parliament are not to be complied with, but in subordination to the Covenant.

' The *Presbytery* can counter-act the acts of the states of Parliament, and discharge the subjects from obeying such acts as are impos'd without the consent of the *Presbytery*.

Act General Assembly, Aug. 3. 1648.

Act and declaration against the act of Parliament, July 13. 1648.

Act General Assembly, Aug. 13. 1650.

' Though our Saviour told his disciples, *That his kingdom was not of this world, and that therefore they*
' ought

‘ ought not to fight for him; yet that doctrine does not
 ‘ now oblige *Covenanted Christians*, for they may fight
 ‘ without, yea, and against, the consent of the supreme
 ‘ magistrate, for the cause of God; and a probable ca-
 ‘ pacity to effectuate their designs, is the call of God to
 ‘ do it.

Jus Pop. Preface to the reader. *Naph.* page. 7, 8,
 16, 159.

‘ Not only is it necessary to resist the King by force,
 ‘ in defence of the *Solemn League and Covenant*, but
 ‘ also to resist King and Parliament, when they pervert
 ‘ the right ways of the Lord, and hinder the works of
 ‘ Reformation. The crying sins of the Land, which
 ‘ we should confess with sorrow before the Lord, are,
 ‘ That the graceless prelates and curates are not hung up
 ‘ before the sun; and that men should be so godless, as
 ‘ to assist the King in his distress, before he had satisfied
 ‘ the Kirk by publick penance, for opposing the work
 ‘ of God in the *Covenant*.’

Jus Pop. throughout.

Act General Assembly, Aug. 13. 1650.

*Acknowledgment of sins and engagement to duties ap-
 pointed and published*, 1648.

And again renewed at Lesmachago, March 3. 1688,
with accommodation to the present times.

S E C T. III.

*Containing notes of the Presbyterian Sermons,
 taken in writing from their mouths.*

AT first I begin with one I heard from Zetland,
 who preaching on *David and Goliath*, he told the
 hearers, ‘ Sirs, this *David* was but a little manekine,
 ‘ like my beddle *Davie Gaddies* there; but *Goliath* was
 ‘ a mickle

‘ a mickle strong follow, like the laird of *Quandal* there ; this *David* gets a scrippie and a baggie, that is, a sling and a stone in it ; he flings a stone into *Goliab*’s face, down falls *Goliab*, and *David* above him : After that *David* was made a King ; he that was keeping sheep before ; in truth he came very well too, Sirs : well said, *Davie* ! see what comes of it Sirs. After that he commits adultery with *Uriab*. Nay, (*said the beddle Davie Gaddies*) it was but with *Uriab*’s wife, Sir. In faith, thou art right, it was *Uriab*’s wife indeed man, said *Mr John*.’

One *Ker*, at his entering into a church at *Teviotdale*, told the people the relation that was to be between him and them in these following words.

‘ Sirs, I am coming home to be your shepherd, and you must be my sheep, and the Bible will be my tar-bottle, for I will mark you with it. And laying his hand on the clerk, or precentor’s head, he saith, *Andrew*, you shall be my dog. The sorrow a bit of your dog, will I be, said *Andrew*. O *Andrew*, I speak mystically, said the preacher. Yea, but you speak mischievously, said *Andrew*.

Mr William Guthrie, preaching on *Peter*’s confidence, said, ‘ *Peter*, Sirs, was as stalliard a fellow as ever had cold iron at his arse, and yet a huffie with rock [distaff] fear’d him.’

Another preaching against drunkenness, told the hearers, *There were four sorts of drunkenness*. ‘ 1. To be drunk like a sow, tumbling in the mire, like many of this parish. 2. There is to be drunk like a dog. The dog fills the stomach of him, and spues all out again ; and thou, *John Femison*, wast this way drunk the other day. 3. There is to be drunk like a goose. Of all drunkenness, Sirs, beware of the drunkenness of the goose, for it never rests, but constantly dips the gob [beak] of it in the water : You are all drunk this way, Sirs, I need name none of you. 4. There is to be drunk like a sheep. The sheep seldom or never drinks, but sometimes wets the mouth of it in the water, and rises up as well as ever ; and I myself used to be drunk thus, Sirs. But now, I see, said he, two gentlemen in the kirk ; and, gentlemen, you are both strangers to

to me ; but I must vindicate myself at your hands. I have here the cursedest parish that ever God put breath in, for all my preaching against drunkenness, they will go into a change-house after sermon, and the first thing they'll get is a mickle cup full of hot ale, and they will say, *I wish we had the minister in the midst of it*. Now, gentlemen, judge ye how I am rewarded for my good preaching.' After sermon, the clerk gives him up the name of a fornicatrix, whose name was *Ann Cantly*. Here is (saith he) *one upon the stool of repentance, they call her Cantly, she saith herself she is an honest woman, but I trow scantly*.

Mr *John Levinson* in *Ancrum*, once giving the sacrament of the Lord's Supper, said to his hearers, *Now, Sirs, you may take Christ piping-hot*; and finding a woman longsome in taking the bread out of his hand, he says, *Woman, if you take not Christ, take the mickle devil then*.

One *John Simple*, a very zealous preacher among them, us'd to personate and act sermons in the old monkish stile. At a certain time he preached upon that debate, *whether a man be justify'd by faith or by works*, and acted it after this manner: 'Sirs, this is a very great debate; but who is that looking in at that door, with his red cap? Follow your look, Sir; it is very ill manners to be looking in: But what's your name?' *Robert Bellarmine*. *Bellarmino*, saith he, whether is a man justify'd by faith, or by works? He is justify'd by works. Stand thou there, man. But what is he, that honest-like man, standing in the floor with a long beard, and *Geneva* coul? [*hood*.] A very honest-like man, draw near; what's your name, Sir? my name is *John Calvin*. *Calvin*, honest *Calvin*, whether is a man justify'd by faith or by works? he is justify'd by faith. Very well *John*, thy leg to my leg, and we shall hough [*trip*] down *Bellarmino* even now.'

Another time preaching on the day of judgment, he told them, 'Sirs, This will be a terrible day, we'll all be there, and in the throng I *John Simple* will be, and all of you will stand at my back. Christ will look to me, and he will say, who is that standing there?

¶ I'll

‘ I’ll say again, ye even as ye kenn’d not [*knew not*]
 ‘ Lord. He’ll say, I know thou’s honest *John Simple* ;
 ‘ draw near *John* ; now *John*, what good service have
 ‘ you done to me on earth ? I have brought hither
 ‘ a company of blue bonnets for you, Lord. Blue
 ‘ bonnets, *John* ! What is become of the brave hats,
 ‘ the silks, and the fattins, *John* ? I’ll tell, I know
 ‘ not, Lord, they went a gait [*a course*] of their own.
 ‘ Well, honest *John*, thou and thy blue bonnets are
 ‘ welcome to me ; come to my right-hand, and let the
 ‘ Devil take the hats, the silks, and the fattins.’

This *John* was ordinarily called *Fitch-cape*, and *Claw-poll*, because in the time of preaching or praying, he used to claw his head, and rub his callet. At a certain time he was called to preach in a neighbouring church, and his preface was in these words :

‘ Sirs, I know what ye will be saying among your-
 ‘ selves the day ; ye will say, here is *Fitchcape* came to
 ‘ preach to us the day ; but as the Lord lives, I had a
 ‘ great deal of doo ere I could come to you ; for by the
 ‘ way, I met the Devil ; he said to me, what now *Fitch-*
 ‘ *cape*, whither are you going ? I am going, said I, to
 ‘ preach to the people of God. People of God ! said the
 ‘ foul [*nasty*] thief, they are my people. They are not
 ‘ your’s, thou foul thief, said I. They are mine, *Claw-*
 ‘ *poll*, said he again to me. So the foul thief and I
 ‘ togg’d, rugg’d, and riv’d at [*pulled and halled*.]
 ‘ one another ; and at last I got you out of his cloaks
 ‘ [*clutches*]. Now here is the good that *Fitchcape* hath
 ‘ done to you ; now that ye may be kept out of his
 ‘ gripes, let us pray.’

Another lecturing on the first of *Job*, said, Sirs, I will tell you this story very plainly.

The Devil comes to God one day ; God said, what now Deel, thou foul thief, whither art thou going ? I am going up and down now ; Lord, you have put me arway from you now, I must even do for myself now. Well, well, Deel (says God) all the world kens that it is your fault : But do not you know that I have an honest servant they call Job ? Is not he an honest man, Deel ? Sor- row to his thank, says the Deel, you make his cup stand full

full even, you make his pot play well ; but give him a cuff [sound bang], I'll hazard he'll be as ill as I am aall'd. Go Deel, (says God) I'll yoke his honesty with you : Fell [kill] his cows, worry his sheep, do all the mischief ye can, but for the very saul of you, touch not a hair of his tail.

Mr Robert Blair, that famous Presbyterian preacher at St Andrews, was very much thought of for his familiar way of preaching. He preached often against the observation of Christmas ; and once in a Scotch jingle ; you will say, Sirs, good old Youle-Day [Christmas.] ; I'll tell you, good old fool day : You will say it is a brave holiday ; I tell you, it is a brave belly-day : You will say, these are bonny [gay] formalities ; but I tell you, they are bonny fartalities.

Another inveighing against the vanity and gaddiness of women, spake thus : Behold the vanity of women, look to them ; you'll see first a sattin petticoat ; list that, there is a tabby petticoat ; list that, there is a flannel petticoat ; list that, there is a holland smarc [smock] ; list that, and there you will see what they ought not to be proud of, that is no very cleanly spectacle. Eve (said he) was not so vain, she sought no covering but fig-leaves.

Mr Simple (whom I nam'd before) told, That Samson was the greatest fool that ever was born ; for he reveal'd his secrets to a daft buffy [foolish wench]. Samson, you may well call him fool Thomson, for of all the John Thomson's men [hen-peckt-men], that ever was, he was the foollest.

I have a sermon of theirs, written from the preacher's mouth by one of their own zealots, whereof this is one passage : ' Jacob began to wrestle with God, an able
' hand, forsooth ; I, Sirs, but he had a good second,
' that was Faith ; Faith and God gave two or three
' touselles together ; at last God dings [beats] down
' Faith on it's bottom ; Faith gets up to his heels, and
' says, well, God, is this your promise to me ? I trow,
' I have a ticket in my pocket here ; Faith brings out
' the ticket, and stops it in God's hand, and said, now
' God ! Is not this your own write ? deny your own
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‘ hand-write if you dare ? Are these the promises you
 ‘ gave me ? Look how you guide me when I came to
 ‘ you. God reads the ticket, and said, well, well,
 ‘ *Faith*, I remember I gave you such a promise, good
 ‘ sooth *Faith* ; if you had been another, thou should get
 ‘ all the bones in thy skin broken.’

Mr *John Welsh*, a man of great esteem among their
 vulgar, once preaching on these words of *Joshua*, *As*
for me and my house, we will serve the Lord, &c. had
 this preface.

‘ You think, Sirs, that I am come here to preach the
 ‘ old Jack-trot faith and repentance to you ; not I,
 ‘ indeed : What think you then I am come to preach ?
 ‘ I came to preach a broken Covenant. Who brake it ?
 ‘ even the Devil’s Lairds, his Bishops, and his Curates ;
 ‘ and the Deel, Deel, will get them all at last. I know
 ‘ some of you are come out of curiosity to hear what the
 ‘ Whigs will say. Who is a Whig, Sirs ? One that will
 ‘ not swear, nor curse, nor ban ; there is a Whig to
 ‘ you : But you are welcome, Sirs, that come out of
 ‘ curiosity ; you may get good ere ye go back again.
 ‘ I’ll give you an instance of it : There was *Zaccheus*,
 ‘ a man of a low stature, that is, a little droichy
 ‘ [*dwarf*] body, and a publican, that is, he was one
 ‘ of the excisemen ; he went out of curiosity to see
 ‘ Christ, and because he was little, he went up a tree :
 ‘ do you think, Sirs, he went to harry a pyet’s nest ?
 ‘ [*rifle a magpy’s nest*] No, he went to see Christ ;
 ‘ Christ looks up, and says, *Zaccheus*, thou art always
 ‘ proving pratticks, thour’t no bairn now ; go home,
 ‘ go home, and make ready my dinner, I’ll be with
 ‘ you this day at noon. After that, Sirs, this little
 ‘ *Zaccheus* began to say his prayers, evening and morn-
 ‘ ing, as honest old *Joshua* did in my text : *As for me*
 ‘ *and my house, &c.* as if he had said, go you to the
 ‘ devil and you will, and I and my house will say
 ‘ our prayers, Sirs, as *Zaccheus* and the rest of the
 ‘ Apostles did.’

Another time preaching in *East-Lothian*, he told them
 the greatest danger of hearing the curates, in these words :

Sirs, if ever you hear these rogues, you will cry out at the day of judgment, O Arthur-seat, *fall upon us* ; O Pentland-Hills, *fall upon us* ! The grafs and the corn that you see growing there will be a witness against you ; yea, and that cow's horns passing by, will be a witness against you.

Another preaching about God's sending *Jonah* to *Nineveh*, acted it thus ; Did you never hear tell of a good God, and a cappet [*pettish*] prophet, *Sirs* ? The good God said, *Jonah*, now billy *Jonah*, wilt thou go to *Nineveh*, for ald lang sine ? [*old kindness*] The Deel be on my feet then said *Jonah*. O *Jonah* said the good God, be not ill-natured, they are my people. What care I for you or your people either, said the cappet prophet ; wherefore shall I go to be made a liar in my face ? I know thou will have mercy on that people. Alas, alas, we bide [*wait*] not the tenth part of that bidding ; yet when we come to you, I fear we'll find you like *Ephraim*, a cake unturn'd, that is, 'tis stone-hard on one side, and skitter raw on the other.

Another preaching in the west near a mountain called *Tincock*, cried out in a loud voice thus, what think you, *Sirs*, would the curates do with Christ if they had him ? They would e'en takē him up to *Tincock* top, cut off his head, and hurle his head down the hill, and laugh at it.

Another in the south of *Tiviotdale*, in his sermon, said, our neighbour nation will say of us, poor *Scotland*, beggarly *Scotland*, scabbed *Scotland*, lousy *Scotland* ; yea, but Covenanted *Scotland*, that makes amends for all.

One preaching against bishops, expressed himself thus ; *Sirs*, at the day of judgment, Christ will call the Prelates, and he will call one of the falsest knaves first, and say, come hither firrah, (he will not call my Lord,) do you remember how you put out sike [*such*] a sweet faint of mine, upon such and such a day ? Sirrah ! Do you mind how you persecuted one of my precious saints that was preaching my word ? Come, come, firrah, stand

stand there at my left-hand ; thou and the Devil shall go together even now.

There is nothing more ordinary among the generality of their preachers, than to tell that Christ did not set his foot in *Scotland* this eight and twenty years ; or this, I brought a stranger to you now, and a very great stranger indeed, this many a year : Would you know who it is ? it is Christ, Sirs, haud [*bold*] him fast then, for if once he get out of *Scotland* again, 'tis like he'll never return.

It is very well known in *Perthshire*, that one of their rabbies preaching at *St Johnstoun*, or thereabout, a little before the battle of *Killickrankie*, upon these words, *Resist the Devil, and he will fly from you* ; he begins very gravely, after this manner : (*Humph*) my beloved, you all here the day, even for the fashion's cause ; but wot ye who is amongst you the day ? Even the meikle horned Devil ; though you cannot see him, yet I do : I see him Sirs, by the eye of faith : But you'll say, now that we have him here, what shall we do with him, Sirs, (*Humph*) what way will ye destroy him ; some of you will say we will hang him ; ha ! ha ! my beloved, there are not so many tows in all the parish as hung him ; besides, he's as light as a feather : What then will you do with him ? for he will not hang. Then some of you will say, we will drown him. (*Humph*) my beloved, there is too much cork in his arse ; he's as souple as an eel, he will not sink. Others of you will say, we will burn him : Na, na, Sirs, you may scald yourselves, but ye cannot burn him, for all the fire in hell could never yet singe a hair of his tail. Now, Sirs, you cannot find a way among you all to kill him, but I will find it : What way will this be, Sirs ? We shall even shoot him : wherewith shall we shoot him ? we shall shoot him with the Bible. Now, Sirs, I shall shoot him presently. So (presenting the Bible as soldiers do their muskets) he cries out, *Touff, Touff, Touff*. Now he is shot, there lies the foul thief as dead as a haron.

Some eye-witnesses report of another that was to give the sacrament of the Lord's Supper, such as they can give ; and having got into the pulpit, he looks about

him, and says, Sirs, I miss somebody here the day, I miss Christ here the day; but he promised to be here the day, I think he will be as good as his word: However, I will go out and see if he be coming. He at this went out of the pulpit, and staying out some little time, he comes in, and tells them, Now, Sirs, Christ is coming, I saw him on his white horse coming to you. Now what entertainment will you give him? I will tell you, Sirs, will you get among you all but one pint of faith [*two english quarts*], a gill of grace, and a mutchkin [*English pint*] of sanctification, and this will make a good morning draught for him.

In the *Mers* there was a communion given lately, and, as it is ordinary, there is a discourse for every table. One of the preachers that's most cried up for his eloquence, said, you that are wives, ye will be saying ordinarily when ye meet, Cummer, have you spun your yarn yet? But alas! I fear there are few of you that have spun a wedding garment for Christ the day. But Christ will be among you, and see who is his well-busked bride: He'll say to them that have not on their wedding garment, Is that nasty slut there my bride? Shame and lack fall on that bride; go nasty slut, sway'd away to hell.

It is ordinary among some plebeians in the south of Scotland, to go about from door to door upon New-Year's Eve, crying *Hagmane*, a corrupted word from the Greek *αγια μην*, which signifies the *holy month*. John Dickson holding forth against this custom once in a sermon at *Kelfo*, says, Sirs, do you know what *Hagmane* signifies? It is the Devil be in the house, that's the meaning of it's *Hebrew* original.

Another time he told his hearers what an idolatrous Church the *English* Church is; for lay two eggs in a dish, and the one is not so like the other, as the Church of *Rome* and the Church of *England* are to one another.

I know a minister that went purposely to hear this man, and declared upon his real truth, that he held out a nonsensick rhapsody for an hour and an half's time, on the third of *Matthew*. *This is my beloved son, in whom I am well pleased*: All the graces of the spirit

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(*said he*) are mysteries, faith is a mystery; there is a faith that is not saving, but that's no mystery. I believe if I should ask any of you whether or no ye believe the words that I read to you, that you will all say (*hum*) we all believe that. Sirs, the devil does more, and yet he is not saved, nor like to be in haste. This is a passage of our Saviour's transmigration; Sirs, (*says he*) It tells how our blessed Saviour was reform'd like an angel of light; when his disciples saw that glorious sight, they were all like a countryman that had never tasted outlandish wine before, the wine runs up into his head, and makes him dizzie; so the disciples were dizzie, the 17th Ver. *They knew not what they said*, that is, they were dizzie. From the words we learn this note of doctrine, That Christ he is lovely, O he is lovely! O he is lovely! First, as he is the son of God, 8 Prov. Ver. 15. *Bye kings reign, and princes decree justice*: That is, lovely Christ hath authority over all the Kings of the world: the great Turk can do nothing without him: the mickle deel and the black Pape can do nothing without him. There were a pack of deel's limbs a year or two ago here, and they thought, forsooth, all would be their own; and now, lovely Christ, in his providential providence, is like to disappoint them all; and who kens but they'll come begging pease and pottage at our doors yet?

Christ is lovely, as he is mediator; cut him all in pieces, from head to foot, every bit of him is lovely. They'll tell you now the young prince is banished Britain, but I'll tell you of a young prince that has been banished Britain these twenty-eight years, by the incoming of the perjured prelates and drunken curates: lovely Christ is that young prince, and now he is like to come back again to get his crown: O take him now, now when he is coming with a whip in his hand to scourge out the cursed curates, &c. This was preached in the parish of *Smallum* in *Tiviotdale*, and the effect of this preaching followed the next sabbath, for the rabble came and pulled the minister out of his pulpit in the time of his sermon.

One Mr *Thomas Ramsay*, in *Mordington* within the shire of *Berwick*, said in a sermon upon the foolishness

of preaching, these words: *There are two sorts of preaching, Sirs; there is a gentle-manny preaching, and a common-manny preaching; for gentlemany preaching they'll feed you up with penny whistles, or nigg-nays bonny wallies [childrens toys and rattles]: At which he perceiv'd one of the commons laugh. He points out to him, and said, Man, do not thou think to gull [flout] one of God's ministers that way, lift up your bonnet off your face, think no shame of your shape.*

I tell you, Sirs, there is a gentle-manny preaching and common-manny preaching; I will give you common-manny preaching, Sirs, I will give you milk-pottage, and this will make you bonny, fat, and lusty, in your journey to heaven. Ye ken [know] Sirs, ye ken; to my great grief, I may say ye ken no: but I tell you there is gentle-manny preaching, and common-manny preaching. There are three sorts of men that despise common-manny preaching. First the politician. 2. The gallant. 3. The ignorant man.

First, for the politician, he will go twenty miles to hear a gentle-manny preaching; what cares he for common-manny preaching? 2dly. For the gallant, give him a glass of wine to drink, and give him a lady to kiss, and what cares he for preaching? 3dly. For the ignorant man, give him a cogful [deep dish] of brose [strong pottage] to his belly, and a pair of breks [breeches] to his arse, what cares he for preaching. A little thereafter he saw a little child looking to and fro; he said, sit still, little rogue, else I'll cut a lug out of your head firrah. O the glorious day of the gospel, the very wie-ones [little children] were then so serious that they would rug [pull] Christ out of my heart, but now they are all bawdy fac'd, they look as if the curates and their mothers were over great [too familiar].

This was written from his own mouth, by a person that is ready to declare the verity of it, were he to die just after.

Mr John Veach in *Wool-struthers*, in a nonsensical and incoherent discourse, at the opening of a Presbyterian synod at Jedburgh, said, 'That one duty of ministers was not to preach close and neat discourses; his reason was this, men use not to bring the spits and the racks to the table, when they bring the meat to it.'

There

There are many in *Edinburgh* who heard Mr *James Kirton*, in a sermon concerning *Joseph and Mary*, say,
 ‘ The first night, said he, that they met together, he
 ‘ laid his hand on her belly, and found her with bairn
 ‘ [child]; the honest man turn’d very angry, and would
 ‘ put her away, as any of us all would have done, had
 ‘ we met with the like; and who is it that ever would
 ‘ suspect that the Holy Ghost should have another man’s
 ‘ wife?’

One Mr *John Hepburn*, lecturing on the second psalm, told, ‘ That there was a dialogue betwixt the Father and
 ‘ the Son in heaven; the Son said, Father, will you give
 ‘ me my portion now? your portion, Son, says the Fa-
 ‘ ther, indeed shall you; thou hast been a dutiful son to
 ‘ me, thou never angered me in thy days; what portion
 ‘ will you have, son? Will you give me poor *Scotland*,
 ‘ saith the son? *Scotland*, said the father, truly thou
 ‘ shall get poor *Scotland*, and he proved that it was
 ‘ *Scotland* he sought, from ver. 8. *I shall give thee the*
 ‘ *outmost parts of the earth for a possession.* Now, Sirs,
 ‘ *Scotland* is the outmost part of the earth; and there-
 ‘ fore it was given to the son for a patrimony.’

One Mr *Mosman* in *Newbotle*, passed this compliment upon himself in a sermon. ‘ All the world knows that I
 ‘ am a learned man, a judicious man, and a man that
 ‘ can clear the scriptures well; but there are some in
 ‘ the parish that have not such thoughts for me; as for
 ‘ them I pity them, for they must be very silly.’ At
 that time he was preaching against taking God’s name
 in vain; he told, ‘ O Sirs, this is a very great sin; for
 ‘ my own part, I rather steal all the horn’d nout [*Neat*
 ‘ *of Cattle*] in the parish, before I took God’s name
 ‘ in vain once.’

One Mr *Robert Steideman*, in *Carridden*, told once,
 ‘ that the people of God had many doubts about their
 ‘ election; for proof of this, see (says he) the 2 Cant.
 ‘ v. 16. *My beloved is mine, and I am his.*’

Another time he told, ‘ That the best of God’s saints
 ‘ have a little tincture of Atheism; for a plain proof of
 ‘ this, you may see, says he, *Psal. xiv. 1: The fool*
 ‘ *hath said in his heart that there is not God.*’

Another time he tells, ' That Christ was not proud nor lordly, for he rode upon an aſs, which is a leigh [*low*] beaſt; and wherefore think ye did he this? It was, Sirs, for the conveniences of the old wives that followed him, that he might kuttle [*whiſper*] in the goſpel in their ears as they went along.'

One Mr Murray, marrying a couple, call'd the man *the head, and the woman the tail: in the name of God then*, ſays he, *I join head and tail together, Sirs, let no man ever ſeparate them.*

The ſame perſon preaching at Hadden, ſaid, *Chriſt is a great ſtranger to you theſe 28 years, but I have brought him to you the day, Sirs, and if ye will have him, I will take him with horning and caption [letters of arreſtment] for you.*

One Mr Shields, preaching at Brothwick, ſaid, *many had religion the day, but will have none the morn; their religion was ſoon gone like a woman's virginity.*

One Wedderburn, preaching in Irwin, ſaid, *Lord, we have over foul [naſty] feet to come ſo far benn as heaven, but yet as broken a ſhip has come to land.*

Mr Rutherford, preaching at Jedburgh, ſaid, *Theſe 28 years the graſs has grown long betwixt Jedburgh and heaven.*

Mr William Stuart preaching lately in Fores, upon theſe words, *Our God is a conſuming fire*, ſaid, ' Sirs, I will explain theſe words in a very homely manner: ' There was a godly man of my acquaintance, Sirs, he had a young bairn that was dying, and he comes to him, and ſaid, *Sandy, now my cockie, believe in God now, for ye will not live long: no, no*, ſaid the bairn, *I will not believe in God, for God is a boo; but I will believe in Chriſt, for he is ſweet, daddy, and he is good. Now you may by this ſee, Sirs, that God without Chriſt is a boo.*' Boo is a word that's uſed in the north of Scotland to frighten crying children.

Mr William Vetch preaching at Linton in Tiviotdale, ſaid, ' Our biſhops thought they were very ſecure this ſ long time:

Like

*Like Willie Willie Wastel,
I am in my castle,
A the dogs in the town,
Dare not ding me down.*

‘ Yea, but there is a doggie in heaven that has dung
‘ them all down.’

Another, preaching of the dialogue betwixt God and Adam after his fall, ‘ Adam (said he) went to hide himself. God comes to him, and said, where art thou, man? I am curring [*absconding*] here, Lord. I’ll hazard twa and a plack [*two pence half-penny*], saith God, there is a *Whap in the Kape* [*all’s not well*] ‘ Ede? has thou been at bairn-breaking [*mischief-doing*] ‘ Ede? come out of thy holes and thy bores, here Ede.’

Mr James Kirton told several times in his sermons at Edenling. ‘ That the devil had his Kirk government as well as God; and would ye ken what a government it is? Indeed, it is a *Presbyterian* government; for he has his minister and his ruling-elder; his minister is the Pope, and his ruling-elder is the King of France.’

The same man, once speaking of the evils of the tongue, said, ‘ Your tongues, Sirs, are as foul as a dog’s tongue, when he licks skitter [*thin dung*]; before God, ’tis true; but do not take this out of the house with you, Sirs.’

Mr Matthew Selkirk preaching against keeping of days, said, ‘ They that keep youle days [*Christmas*] Sirs, deny that Christ came in the flesh, and are rank *Jews*; and they keep that day in commemoration of *Julius Cæsar* the chief of the *Jews*.’

Dr Hugh Kennedy, Moderator of the General Assembly, being about to christen a child in the college-kirk, looked about him, and said, ‘ Look, Sirs, and see the devil painted in that bairn’s face; but we shall do the best we can to conjare him out. I shall shortly nail his lug to Christ’s throne, till from a calf he grew up to an ox to draw in Christ’s plough.’

Mr Areskine in the Tron-Church, said, ‘ That the work of the Lord is like to be ruin’d; for there are two sorts of people that have taken their hands from the work of the Lord. First, the malignants that

‘ never laid their hands to it. Secondly, the Court-party. But you lasses and lads put your shoulders to that work, take a good lift of it, for it will not break your backs; and you can never use your backs in a better work.’

One Mr *Robert Gourly*, preaching of the woman of *Canaan*, how our Saviour call’d her dog, told, ‘ Sirs, some of you may think that our Saviour spake very improperly, for he should have call’d her a bitch; but to this I answer, a dog is the masculine or feminine gender, there is a he-dog, and a she-dog. But you will ask, why he did miscall the poor woman, and call her a dog? There are God’s dogs, and the devil’s dogs; she was God’s dog, not the devil’s dog.’

Mr *Shields*, in a sermon at *Aberdeen*, told the people, ‘ The only way to hold a fast gripe [*bold*] of Christ, was to entertain him with three liquors of three sundry bickers [*wooden cups*]; you must have a pint of hope, three pints of faith, and nine pints of hot, hot, hot burning zeal.’

One Mr *Strange* preaching on *Acts* ii. 37, 38. before several ladies of the best quality of our kingdom, *They were pricked at their hearts*, said, ‘ Some of you are come hither the day to get a prick; I fear few of you have gotten a prick, but some of you may get a prick within a short time. And seeing some laugh, he said, do not mistake me, Sirs, it is not a natural prick I mean, but a prick at the heart. I mean not the pricks of the flesh, but the pricks of the spirit, the sweet prick of conscience.’

One Mr *James Wilson*, now in *Kirkmeddon* in *Galloway*, told, ‘ That faith had wonderful effects; For by faith, Noah saw the deluge before it came. But I will tell you a far more wonderful effect of faith than that, *John the Baptist* saw Christ through twa wymbes [*two wombs*]; was not that a clear-ey’d little one, Sirs?’

One Mr *Melvin*, being sent by the Presbytery to the parish of *Monzie* in *Strathern*, to prepare the people by a sermon for receiving a *Presbyterian* minister in the place of Mr *Drummond*, a person of great learning, who was deprived at the false suggestions of a weaver in that parish, (whom

(whom he saved from the gibbet in King *Charles* the second's time) the said Mr *Melvin* lecturing on this text, *Touch not mine anointed, and do my prophets no harm*, said, 'The Kings and the great folks, and the cursed bishops, forsooth, were seeking to destroy God's own people; but as starke as they were, God is starker, and bad them bide back, bide back, (*pointing with his finger*) this is my folk, they are none of your folks; and so God keep'd his own poor people, Sirs, except some few that were hang'd; but oh, Sirs, 'tis a sweet, sweet death to go off the gallows to God for the holy Covenant. But for these cursed bishops and curates, Sirs, that were leading many poor souls to hell this long time, Sirs, ye see they are now put out, they are put out, yea they are e'en trampled under our feet.' This is attested by a person that then liv'd within two miles of the place, and heard him.

Mr *Areskine* in the *Tron-Church* propos'd in a sermon, *What is the new man?* He made this learned answer in a melancholy long tone, *It is the new man.* Mr *Kirkton* lately in the church he possesses at *Edinburgh*, began his sermon thus, *Devil take my soul and body.* The people startling at the expression, he anticipates their wonder with this correction, 'You think, Sirs, this a strange word in the pulpit, but you think nothing of it out of the pulpit; but what if the Devil take many of you when you utter such language? *Another time preaching against Cockups, he told, I have been this year of God preaching against the vanity of women, yet I see my own daughter in the kirk even now have as high a cockup as any of you all.*' Another time giving the Sacrament of the Lord's Supper in *Crammond*, at the breaking of the bread, he told the participants, *Take, eat, Sirs, your bread is baken*; and that was all the form he us'd, as one of the communicants told me the day after.

A Presbyterian preacher in the parish of *Killpatrick-Easter*, above *Glasgow*, in whose parish there is one captain *Sanderfon*, a Church of *England* man, who is look'd on there by them as a rank papist; he once went to church to see their way. The preacher seeing him in church, took a fourteen [*piece of money*] out of his pocket,

pocket, and held it up before the congregation, expressing these words. *Here I take instrument in the hand of God, that tho' a man be pardon'd of all his original and actual sins, yet if he neglect to attend our fasts, he shall never go to heaven.* The preacher owns what he said and did; and the captain desires the thing to be publish'd in his name, he being ready to justify it upon any occasion.

Mr William Moncrief, in summer last, preaching in the church of Lango in Fife, the first thing he pretended to prove, was, *That all his hearers were Atheists and Reprobates.* And having demonstrated that, as he said, from that psalm on which he lectur'd; he proceeded next to his sermon on this text, *NOW is the accepted time, now is the day of salvation;* on which he said, *The Jews had their Now, and the Papists had their Now, but ah now, they have no Now; for the gospel is for ever bid from their eyes.* Scotland, poor Scotland, had a gracious *Now* in the glorious days of the Covenant, when Christ was freely forc'd upon them; but alas! this land breaking the Covenant, had brought darkness upon it for many years last; but yet God has been pleased at least to shine through the cloud of prelatical, which is worse than Egyptian, darkness, and to give us another *Now*; that is, to offer us again his Covenant, and the foundation of it, his gospel; for which ye are all heartily to be thankful, for that is your *Now*.

And you would know now, how to express your thankfulness, I'll even tell you now; ye must do it by banishing out of the *Covenanted Land*, all the enemies of God, the prelates, the curates, and all their adherents: ye must not converse with them, but smite them hip and thigh; ye must root the Philistines quite out; ye must hate them, and persecute them, and that upon pain of damnation; for if ye neglect it now, your *Now* is past for ever. Now, Sirs, ye must not think this strange doctrine, for I can prove it by plain scripture; for did not God frequently command his people to cut off the *Canaanites* root and branch; and did not *David* positively hate and curse the prophane and wicked who were God's enemies.

' But ye'll say to me, Sirs, that Christ desired us to *love our enemies.* That's true indeed; but there's

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' no word of God's enemies there ; mark that, belov'd ;
' tho' we love our own enemies, yet we are bound to
' hate God's enemies ; that is, *all the enemies of the*
' *Covenanted Cause*,' This was heard by several sober
and judicious persons, who were heartily sorry to hear
the scriptures so basely perverted, who immediately af-
ter the sermon wrote down this account, and sent it unto
me attested under their hands.

About two years ago, Mr *Shields*, who is chaplain
to lord *Angus's* regiment, being with the said regi-
ment at the town of *Perth*, and hearing that the colo-
nel to an *English* regiment, which had been in that
town the week before, had made his chaplain to read
the *English-Service* upon the *Sunday* before, in the
church to his soldiers ; *Shields*, upon this occasion, thought
fit to rail highly against the Church of *England* and it's
liturgy. Among other things he said, ' That there
was no difference betwixt the Church of *England* and
the Church of *Rome*, but that the one said Mass in Eng-
lish, and the other in Latin ; and that upon the matter
they were both indeed equally idolatrous ; and ye know,
Sirs, that according to God's law, all idolaters should be
stoned to death ; alas, all the water in *Tay* * will not
be able to wash away the filth of that idolatry, with
which the walls of this kirk was last *Sunday* defiled ; ah,
the service-book has polluted, and made it smell rank
and strong of the old whore of *Babylon*.

Mr *Kirkton* preaching in his meeting-house, in the
Castle-hill of *Edinburgh*, adduced several instances of
the poverty of the people of God ; amongst others he
had this remarkable one, Brethren, says he, criticks with
their frim frams and whytie waities [*trifles*], may imagine
a hundred reasons for *Abraham's* going out of the land of
Chaldea ; but I will tell you what was always my opi-
nion, I believe *Abraham*, poor man, was forced to run
out of the land of *Chaldea* for debt.

Another *Sunday*, before several gentlemen, who told
me the story so soon as they return'd from church,

* The name of a great river which washes the walls of that
city.

preaching on the *All-sufficiency of God*, he told his hearers, ' That they might make out of God what they pleased, hose, shoes, clothes, meat, and drink, &c. ' One, says he, may have a good stock, but he cannot get it out of his friend's hands when he needs it; he must pursue him first before the * Lords of the session; registrate his bond, get a charge of horning, and at last take him with caption; but no man ever needed to registrate God's bond, or take him with caption, except *Jacob*, who took him once with caption at the side of a hill, and he got a broken leg for his pains.'

Once in the monthly fast-day, I heard him myself discourse to this purpose, after he had read his text, which, if I rightly remember, was, *In that day I will not regard their prayers nor their tears, &c.* ' In speaking to these words, *says he*, I shall shew you five lost labours, three opportunities, three fears, three woes, three lamentations, three prophecies, and a word about poor *Scotland*: for the three fears, the first is a great fear, and that is, lest this King give us not all our will. The second is a very great fear, and that is, if we should get all our will, I fear we should not make good use of it. The third fear is the greatest of all, but I must not tell you that fear, Sirs, for fear it should fear you all to hear it.' All the town knows that this is true, and that he never preaches but after this ridiculous manner.

I heard one Mr. *Selkirk*, in a sermon preach'd in the church of *Inverask*, say, ' Sirs, drink, whore, debauch, and run redwood [*stark mad*] through the world; yet if you have as much time as to take hold of Christ in your last gasp, I shall pawn my soul for yours.' It may seem incredible, that one who ever heard of Christianity, should have us'd such an expression; but it made such an impression on the people's minds at that time, that I believe there is hardly one of them who have forgot it to this hour; and consequently, all of them will be ready to vindicate the truth of what I here relate.

* Raise an action before the Judges and arrest him.

One preaching in *Preston-Pans*, upon *Joshua's* making the sun to stand still, resolving to make a very learned discourse, began thus, 'Sirs, says he, you'll may be ask me how *Joshua* could make the sun to stand still? To that I answer, it was by fisting of the motion of *Primum Mobile*, commonly called the *Zodiack Line*; but as to the *Quomodo*, 'tis no great matter; but that the story was true, we have reason to believe from the heathen writers; for it was told by them for a base bawdy tale, how *Jupiter* made a night as long as two, that he might get a longer time to lie with *Alcmena*.'

Mr *Arskine* in the *Tron-Church*, preaching on these words, *Cry aloud and spare not*; told his people, 'There were three sorts of cries: there is the cry-of the mouth, says he, *Psal. civ. The young lions roar after their prey*, that is with their mouth. The cry of their feet, *I will run the ways of thy commandments*; that is the cry of the feet: and the cry of the eye, *They looked on him and were lightened*; that's the cry of the eye: if we would go to heaven, we must not only cry with our mouth, but likewise with our hands, feet, and eyes.'

The same Mr *Arskine* said in another sermon, 'What, Sirs, if the devil should come with a drum at his side, saying, Hoyes, hoyes, hoyes, who will go to hell with me, boys? Who will go to hell with me? The *Jacobites* would answer, we'll all go, we'll all go.'

Mr *James Kirton*, preaching on *Jezabel*, said, 'That well-favoured whore, what became of her, Sirs? She fell over a window, arse over head; and her black bottom was discovered; you may all guess what the beholder saw, beloved, a black sight you may be sure.'

One Mr *Mair*, a *Presbyterian* preacher, son to Mr *John Mair*, the episcopal minister in *Towceh*, being desired by his father to preach for him; the son said, 'He would or could not preach in their churches, because they were polluted, but was content to preach in a fire-house.' This was provided for him, and the company (whereof his father was one) being convened, he said, 'I will tell you a sad truth, Sirs, you have been driven

' driven

‘ driven to hell in a coach this eight and twenty years,
 ‘ and that old stock, my father (pointing to him), has
 ‘ been the coachman.’

Mr *Kirkton*, in *October* last, preaching on hymns, and spiritual songs, told the people, ‘ There be four kinds of
 ‘ songs, profane songs, malignant, allowable, and spiritual songs. Prophane songs, My mother sent me to
 ‘ the well, she had better gone herself, for what I got
 ‘ I dare not tell, but kind *Robin* loves me. Malignant
 ‘ songs, such as, He, Ho, *Gillicrankie*, and the King
 ‘ enjoys his own again ; against which I have not much
 ‘ to say. Thirdly, allowable songs, like Once I lay
 ‘ with another man’s wife. Ye may be allowed, Sirs
 ‘ to sing this, but I do not say, you are allowed to do
 ‘ this, for that’s a great deal of danger indeed. Lastly,
 ‘ spiritual songs, which are the psalms of *David* ; but
 ‘ the godless prelates add to these, Glory to the father ;
 ‘ the worst of all yet I have spoken of.’

The same *Kirkton*, in *March*, the year before, in a sermon upon ‘ Come unto me all ye that are heavy and
 ‘ weary laden, expressed himself thus ; Christ invites
 ‘ none to him, but those that have a great burthen of
 ‘ sins upon their back : Ay, but beloved, ye little ken
 ‘ what Christ is to day : What craftsmen do you think
 ‘ him now ? Is there none of you all can tell me that,
 ‘ Sirs ? Truly then I must e’en tell you : Would ye
 ‘ ken it now ? In a word then, he is a tinklar, and
 ‘ you may hear him crying about to day, Have ye any
 ‘ broken hearts to mend ? bring them to me and I’ll
 ‘ foder them ; that is to give them rest, beloved, for
 ‘ that’s the words of my text.’

Mr *Areskine*, in *January* last, holding forth in the *Town-Church* concerning *Noah’s* ark, said, That the wolf and the lamb lodged most peaceably together in it ; and what do you think was the reason of this, beloved ? You may think it was a strange thing, and so indeed it was, Sirs, but it was done to fulfil that prophecy of *Isaiah*, Sirs, The wolf and the lamb shall lie down together ; there’s a plain reason now for it, Sirs.

One Sunday, in *January* last, immediately after the King had recommended to the General Assembly, a

Formula.

Formula, upon the subscribing whereof, by the Episcopal Presbyters, he desired they might be re-admitted to the publick exercise of the ministry, I heard one Mr *Webster*, a noted professor of the new gospel, lecturing upon Psal. xiv. On the 1st verse, he said, ' That none but God could answer the Psalmist's question there ; and therefore (*said he*) it does not belong to any earthly King, Prince, or Potentate, to determine who should be officers in God's house, or to prescribe terms of communion to his Kirk. On the second verse, he said, ' that it was necessary for God's people to walk uprightly ; that is, (*said he*) never to betray the cause of Christ's Kirk for fear of great men : Our way to God's own way, and sure to stand stiff in that, is the best way to please God, and even great men, at the long run. On the third verse, he appealed to the consciences of his hearers, if *Scots-Presbyterians* were not a holy, harmless, innocent, sincere, modest, and moderate people ; and whatever is said to the contrary, are but libels, lies, and slanders. On the fourth verse, he said, that the Prelates, Curates, and malignant counsellors, are the vile persons spoke of there, and whom all that fear God are bound to condemn and despise ; especially, (*said he*) because they have sworn to the hurt of the Kirk, in taking the oaths of allegiance and supremacy, the test, and the oath of canonical obedience ; and now think to expiate all this, by subscribing a bare foolish *Formula*, because King *William*, forsooth, has sent it to us ; as if the *Presbyterians* ought to admit or allow any form but the Covenant.'

About that same time, I mean in *January* last, Mr *Frazer* of *Bray* at *Edinburgh*, at the new kirk, pretending to preach upon this text of the *Revelation*, *There was joy in Heaven, Michael and his angels fought against the dragon and his angels* : ' *Michael and his angels*, said he, why no good Christian can doubt, but by this we are to understand Christ and this Kirk ; and by the *dragon and his angels* is plainly meant, the prelates and curates : You see from this then, Sirs, betwixt whom this war and this fighting was in
 ' heaven ;

‘ heaven ; and since they fight in heaven for this cause
 ‘ of the Kirk, why should we not fight for it also upon
 ‘ earth ; what needs our Kirk be afraid of Kings, they
 ‘ are but men ; but we have Christ to fight for us,
 ‘ and we are his angels, and must fight with him till
 ‘ we destroy the *Dragon-Prelates*, and their *Curate-*
 ‘ *Angels*.

‘ Ah Sirs ! you read (*says he*) that this dragon’s tail
 ‘ swept down a third part of the stars of heaven ; I have
 ‘ a sad thing to tell you now, Sirs ; alas ! this dragon’s
 ‘ tail has swept the *North of Scotland*, for few or none
 ‘ of Christ’s ministers are to be found there.’

The same *Frazer* of *Bray* preaching at a conventicle, in
 the beginning of King *James’s* reign, began his dis-
 course thus ; ‘ I am come here to preach this day, Sirs,
 in spite of the Curates, and in spite of the Prelates their
 masters, and in spite of the King their master, and in
 spite of the Hector of *France*, his master, and in spite of
 the Pope of *Rome*, that’s both their master, and in spite
 of the Devil, that’s all their master.’

E AP 58



SECT.

S E C T. IV.

MR *James Kirkton* said once in his prayers, ‘ O Lord restore our banished King! Lord restore our banished King! Do not mistake my meaning, Lord, it is not King *James*, whom thou hast rejected, that we seek; it is King *Christ*, that has been a stranger these many years in poor *Scotland*.’

It is reported of Mr *Robert Blair* at *St Andrews*, that he had this expression in his prayers, ‘ Lord, thou art a good goose, for thou art still dropping.’ And several in the Meeting-Houses of late have made use of it. To which they add, Lord, thou rains down middings [*dunghills*] of blessings upon us.

Mr *Anderson*, a fanatick, preaching in *Perthshire*, in a prayer said, ‘ Good Lord, it is told us, that thou knows a proud man by his looks, as well as a malignant by his works: Bat what wilt thou do with these malignant? I’ll tell thee, Lord, what thou wilt do, even take them up by the heels, reest [*smoke*] them in the chimney of hell, and dry them like Bervy haddocks. Lord, take the pistol of thy vengeance, and the mortar-piece of thy wrath, and make the hairns [*brains*] of these malignant a hodge-podge: But for thy own bairns, Lord, feed them with the plumdanes [*pruins*] and raisins of thy promises; and e’en give them the spurs of confidence, and boots of hope, that like new spean’d fillies [*weaned*] they may loop [*jump*] over the fold-dikes of grace.’

A learned divine of that set, at *Petstigo*, in his publick prayers this last summer, said, ‘ O Lord, thou’rt like a mousie [*little mouse*] peeping out at the hole in the wall, for thou sees us, but we see not thee.

Mr *William Moncrief* (whom I named before, page 110) after his sermon in summer last, at *Lango* in *Fife*, in the intercession of his prayer, said, ‘ O God, establish
‘ and

‘ and confirm thy Church in *Scotland*, and defend her
 ‘ from her bloody and cruel enemies, Popery and Pre-
 ‘ lacy : O Lord, prosper thy reformed Churches of *Por-*
 ‘ *tugal* and *Piedmont*, and of the rest of the *Low Coun-*
 ‘ *tries* ; and carry on thy work which is begun in
 ‘ *Ireland* ; and sweet, good, Lord, finally begin and
 ‘ carry on a work in *England*.’

Mr *Shields* preaching near *Dumfries*, in his prayer for
 King *William*, said, ‘ Good Lord, bless him, with a
 ‘ stated opposition in his heart to the antichristian
 ‘ Church of *England*, and with grace to destroy all the
 ‘ idolatry and superstition of their foolish and foppish
 ‘ worship ; and bless all the people of the land, Lord,
 ‘ with strength, zeal, and courage, thoroughly to reform
 ‘ the State as well as the Church in these kingdoms ;
 ‘ that they might be united in the bond of the *Solemn*
 ‘ *League and Covenant*, and purified according to that
 ‘ pattern in the mount, which we and our posterity are
 ‘ all sworn to.’

Mr *John Welsh* pray’d, ‘ Lord, we are come hither,
 ‘ a pack of poor beggars of us the day ; alms to the
 ‘ poor blind here, for God’s sake, that never saw the
 ‘ light of the gospel ; Alms to the poor deaf here, that
 ‘ never heard the joyful sound ; to the poor cripples
 ‘ that have their legs, the Covenant, broken by the
 ‘ bishops. Lord, pity thy poor Kirk the day, poor
 ‘ woman ! sad is she, Lord, send her a lift, and God
 ‘ confound that filthy bitch, that gumgall’d whore, the
 ‘ whore of *Babylon*.’

One Mr *Houstone* said, Lord, give us grace, for if thou
 ‘ give us not grace, we shall not give thee glory, and
 ‘ who will win by that Lord ?’

One *Borlands* in *Gallowshields*, a blasphemous igno-
 rant blockhead, said in his prayers before sermon, ‘ Lord,
 when thou was electing to eternity, grant that we have
 not got a wrong cast of thy hand to our souls.

Another time praying at *Jedburgh*, he said, ‘ Lord
 ‘ confound the tyrant of *France*, God’s vengeance
 ‘ light on him, the vengeance of God light on him,
 ‘ God’s vengeance light on him : But if he be of the
 ‘ election of grace, Lord, save him : Lord, confound the
 ‘ antichristian

‘ antichristian crew in *Ireland* : Indeed Lord, for the
 ‘ great * man that heads them, God knows we wish not
 ‘ his destruction, we wish him repentance of his sins, but
 ‘ not the rest : As for the crew of the Church of
 ‘ *England*, that’s gone in to fight against them, they are as
 ‘ profane a crew as themselves, Lord ; but thou can make
 ‘ one man destroy another, for the interest of the people
 ‘ of God, and give God’s people elbow-room in the land.’

One who is now a head of a college, and is look’d
 upon by the party as their great advocate and oracle, in
 a publick congregation at *Edinburgh*, 1690, in his
 prayer had these words, which one that heard them, and
 immediately committed them to writing, shewed to me :
 ‘ O Lord, give us, give us, good Lord : But, Lord, you’ll
 may be say to us, ye are always troubling me, what
 shall I give now ? But Lord, whatever thou says, we
 know that thou in thy heart likes such trouble ; and
 now I’ll tell thee what thou shall give us, Lord, I’ll not
 be greedy, nor misleard [*ill manner’d*] now Lord, then
 only give us thy self in earnest of better things.’

Good Lord, what have you been doing all this time,
 where have you been these thirty year ? What good
 have ye done to your poor Kirk in *Scotland*, that has
 been so many years spur-gall’d with Anti-christ’s riding
 her ? she has been so long lying on her back, and sadly
 defiled ; and many a good lift have we lent her ; O how
 often have we put our shoulders to Christ’s cause, when
 his own back was at the wall : To be free with you,
 Lord, we have done many things for thee, that never
 enter’d in thy noddle, and yet we are content that thou
 take all the glory ; is not that fair and kind ?

‘ It is true, good Lord, you have done gelly [*pretty*]
 ‘ well for *Scotland* now at last, and we hope that thou
 ‘ hast begun, and will carry on thy work in *England*,
 ‘ that stands muckle in mister [*much in need*] of a refor-
 ‘ mation : But what have you done for *Ireland*, Lord ?
 ‘ Ah poor *Ireland* ! (then pointing with his fin-
 ‘ ger to his nose, he said) I trow I have rick’d you
 ‘ there, Lord.

* King *James* was then in *Ireland*.

‘ O God,

‘ O God, thou hast bidden us pray for Kings, and yet
 ‘ they have been always very troublesome to thy Kirk, and
 ‘ very fassious [*troublesome*] company, Lord ; either make
 ‘ them good, or else make us quit of their company.
 ‘ They say that this new King thou hast sent us, takes
 ‘ the sacrament kneeling, and from the hand of a
 ‘ bishop : Ah, that’s black, that’s foul work ! Lord
 ‘ deliver him from papacy and prelacy, from a *Dutch* con-
 ‘ science, and from the hard heartedness of the *Stuarts* ;
 ‘ and let us never be tristed [*encounter’d*] again with
 ‘ the bag and baggage of the family, the black band of
 ‘ bishops to trouble and lord it over thy church and
 ‘ heritage. Good Lord, send back our old King of
 ‘ poor *Scotland*, restore him to his throne and dignity,
 ‘ to his absolute power and supremacy, from which he
 ‘ has been so long and so unjustly banished ; Lord, you
 ‘ ken what King I mean, I do not mean king *James*, nay
 ‘ forsooth I do not mean him, I mean, Lord you ken
 ‘ well enough what I mean, I mean sweet King Jesus,
 ‘ that’s been long kept out of this his own Covenanted
 ‘ kingdom, by the bishops and godless act of supremacy.

‘ Lord, I have many more tales to tell you, and
 ‘ many sad complaints to make of our governours and
 ‘ great men, and of the malignants and *Dundee’s* men ;
 ‘ and many pardons to ask for a broken Covenant, and
 ‘ backsliding ministry ; but I must refer them all, till you
 ‘ and I be at more leisure, and I will not end without
 ‘ that old musty prayer that they now call our Lord’s.’

Mr *Robert Kennedy*, brother to the very learned and
 moderate *Hugh Kennedy*, the Moderator of the *General*
Assembly, once praying at a conventicle at *Childsdales*
 said, ‘ Lord grant that all the Kings in the world may
 ‘ fall down before thy son, and kiss his soles, not
 ‘ the pope’s soles, &c. no nor his stinking panton [*slip-*
 ‘ *per*] neither.’

Mr *Boyd*, the famous preacher in *Childsdales*, finding
 in the forenoon that several of his hearers went away
 after the forenoon-sermon, had this expression in his
 afternoon prayers, ‘ Now Lord, thou sees that many
 people go away from hearing thy word ; but had we
 told them stories of *Robin Hood* or *Davie Lindsay*, they
 ‘ had

had stayed ; and yet none of these are near so good as thy word that I preach.

Another praying against Church-Government by bishops and curates, said, ' Lord wilt thou take the keys of thine own house out of the hand of those thieves and hirelings, and make them play clitter-clatter upon their crowns, till they cry *Maw* again (*He pronounced the word Maw like the noise of a cat*) for thy locks have got many a wrong cast since they had the keys.'

About the beginning of *March*, 1689, one prayed for a Presbyterian election of Members to the Parliament, in the city of *Edinburgh*, in these words: ' Good God, now when ' Christ's back is at the wall, put it in the heart of the ' townsmen to chuse *George Stirling* and *Bailliff Hall*.'

Another prayed, ' Lord thou hast said, that he is ' worse than an infidel that provides not for his own ' family : Give us not reason to say this of thee, Lord ; ' for we are thine own family, and yet we have been ' but scurvily provided for of a long time.'

Another praying after the baptism of a child, in the city of *Edinburgh*, said, ' Lord bless and preserve ' this young calf, that he may grow an ox, to draw in ' Christ's plough.'

Mr *Areskine*, praying in the *Tron-Church* last year, said, ' Lord have mercy on all fools and idiots ; and ' particularly on the magistrates of *Edinburgh*.'

Another imprecating (as is very ordinary with them to do) said, ' Lord give thy enemies the papists and prelates a full cup of thy fury to drink ; and if they refuse ' to drink it off, then good Lord give them *Kelty* [*another cup full*].'

Mr *John Dickinson* praying for grace, said, ' Lord ' dibble thou the kail-seed of thy grace in our hearts,

‘ and if we grow not up to good kail, Lord, make us
‘ good sprouts at least.’

Mr *Linning*, cursing the King of *France* in his prayers, said, ‘ Lord, curse him, confound him and
‘ damn him ; dress him, and guide him as thou dost
‘ *Pharaoh*, *Sennacherib*, and our late King *James* and
‘ his father.’

One *Frazer*, a young fellow, preaching in *Jedburgh*, after a sermon, blasphemously inverted the blessing thus:
‘ The curse of the Lord Jesus Christ, and of God
the Father, and the Holy Ghost, be upon all them that
hear the word and profit not by it.’

Mr *Ariskine* in the *Tron-Church*, pray’d ‘ Lord be
thou in *Mons*, *Mons*, *Mons*, be thou in *Mons*, good Lord,
meikle need has *Mons* of thee, Lord ; for now they
that be confederates we hope they may be made Cove-
nanters. Bring the sworn enemy of the Solemn Lea-
gue, the tyrant of *France*, to the place whence he
came, and cause his dragoons to shoot him in his retreat,
that he may cry out with *Julian* the apostate, now *Galilean* thou hast overcome me.’

One Mr *James Webber* was admir’d lately at my
Lord *Arbuthnot* his zealous patron’s table for this grace
before meat. ‘ Out of the boundless, bankless, brim-
less, bottomless, shoreless ocean of thy goodness, we
are daily foddered, filled, feasted, fatted ;’ and half an
hour’s discourse to the same purpose.

Mr *Kennedy* before the late Assembly, in which he had
the name of Moderator, said in his prayer, ‘ Lord mo-
deration is commended to us by the King ; we all know
’tis a virtue that’s sometimes useful, Lord ; but I cannot
say that that which they call moderation is so convenient
at this time for thy people and cause ; for even to be free
with you, good Lord, I think it best to make a clean
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house, by sweeping them out all at the door, and casting them out to the midden [*dunghill*].

The famous *scribe, Rule*, in a prayer not a sermon, but upon another occasion as publick, a little after the dissolution of the General Assembly, expressed himself thus ;
 ‘ O Lord, thou knowest that Christ’s court, the General Assembly, ought to protest against usurpers upon Christ’s kingdom ; but if we had known that King *William* would have been angry with us in earnest, and if the brethren would have follow’d my advice, we should have pleased the King for this time, and taken Christ in our own hand * till some other opportunity.

The Moderator *Chrington*, immediately after the Assembly was dissolved, praying, (amongst many other reflections upon the King and his counsellors) said these words, ‘ O Lord, thou knowest how great a surprisal this is to us, ; we look’d upon King *William* at his first coming among us to have been sent in mercy for deliverance to this poor Kirk ; but now we see that our deliverance must come from another hand. Good God grant, he be not sent to be a plague, and a curse to thy Kirk. *Hinde let loose, by Mr Shield, pag. 468.*

I conclude this head, says he, with that form of prayer that I use for the King : ‘ O Lord, to whom vengeance belongeth, shew thyself, lift up thyself thou judge of the earth, render a reward to the proud : Lord, how long shall the wicked, how long shall the wicked, triumph ? Shall the throne of iniquity have fellowship with thee, that frameth mischief by a law ? The mighty and terrible God destroy all Kings and people, that put their hand to alter and destroy the house of God : overturn, overturn, overturn, this throne of tyranny, and let it be no more, until he come whose right it is.’

* Runatick with him.

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These are but a few of many thousand instances, that might be given of that ridiculousness, prophanity, and blasphemy, which the *Scotch* Presbyterians daily use in their preaching and praying; and tho' strangers may think it incredible, that men professing religion or reason, should thus debase and prostitute both; yet they who are unfortunately bound to converse with, and hear them frequently, cannot be but sadly sensible that all that's here charged upon them is but too true; and that many of the worst expressions they are daily guilty of, are purposely here omitted, lest by such obscene, godless, and fulsome stuff, the ears and eyes of modest readers should be nauseated and polluted; which if these opposers of truth and religion should deny, there are many thousands in *Scotland* of the best quality and reputation ready to attest it, by their oaths and subscriptions, as shall be made appear in another edition of this book, if the clamours of the party extort it; and very many are willing to join in this, who were not long ago their great friends, and have many of their sermons and prayers in writing, which they are now willing to expose, having fully discovered the vile hypocrisy and pharisaick professions of that faction; but this trouble we can hardly suppose that the *Presbyterians* will put us or themselves to, because 'tis not probable that they will deny what they so much glory in, *viz.* this extraordinary way of preaching and praying, which they think an excellency and perfection, and call it a holy familiarity with God, and a peculiar privilege of the most refined saints.

Some may perhaps think this collection was published merely to render these puritans ridiculous; but 'tis plain enough to such as know them, that we have not made but found them so. We hope that our discovering their snares, may prevent some mens being intangled with them; they compass sea and land, and are full as zealous as their predecessors, to make profelytes to their party, and new gospel. Now the general intent of the collectors

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tors of these notes, was, that they might stand like beacons to fright unwary strangers from these rocks, upon which so many have formerly made shipwreck both of faith and good conscience. Alas 'tis but too too evident what havock and desolation these pretended reformers have made in the Church and State; God's name, honour, and worship are prophan'd, the gospel exposed to the scorn and contempt of it's enemies, the more modest and honest heathens and *Turks*; the flood-gates of impiety and Atheism are set open, the foundations of all true piety or policy are overturned, and all regard to things either sacred or civil quite destroyed by those, who, as the royal martyr * speaks, seeking to gain reputation with the vulgar, for their extraordinary parts and piety, must needs undo whatever was formerly settled never so well and wisely.

I wish (*as the same royal author did*) that their repentance may be their only punishment, that seeing the mischiefs which the disuse of publick liturgies hath already produced, they may restore that credit, use, and reverence to them, which by the ancient Churches were given to set forms of sound and wholesome words.

† ' And thou, O Lord, which art the same God
' blessed for-ever, whose mercies are full of variety, and
' yet of constancy; thou deniest us not a new and fresh
' sense of our old and daily wants, nor despisest renewed
' affections joined to constant expressions: let us not
' want the benefit of thy Churches united and well ad-
' vised devotions.

' Keep men in that pious moderation of their judg-
' ments in matters of religion, that their ignorance may
' not offend others, nor their opinion of their own abi-
' lities tempt them to deprive others of what they may
' devoutly use to help their infirmities. And since the
' advantage of error consists in novelty and variety, as

* Εἰκὼν Βασιλικὴ upon the ordinance against the Common-Prayer-Book.

† K. Cb. his most pious and penitent prayer.

truths in unity and constancy, suffer not thy Church to
 be pestered with errors, and deformed with undecen-
 cies in thy service, under the pretence of variety and
 novelty; not to be deprived of truth, unity, and
 order, under this fallacy, that constancy is the cause
 of formality. Lord, keep us from formal hypocrisy
 in our hearts, and then we know that praying to thee,
 or praising of thee (with *David* and other holy men)
 in the same forms cannot hurt us. Ever-more defend
 and deliver thy Church from the effects of blind zeal
 and over-bold devotion. *Amen.*

6 AP 58



P O S T.

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POSTSCRIPT.

Dear Sir,

IF your *Scottish* Presbyterian Eloquence takes as well in all other places of *England* as it does hereabout, I make no question but there will be occasion for a new edition of it in a little time. So I send you a few notes of the sermons and prayers, which I remembered upon reading those that are printed.

I shall begin with the famous Mr *Hog* at *Rotterdam*, who, in his Intercession, expressed himself one day to this purpose: *O Lord, thy Kirk was once a bonny-braw well-fac'd Kirk, but now 'tis as bare as the Birk at Yuil-even [birch at Christmas-eve]; we've done our part in telling thee of it, if thou wilt not do thine, to thy self be it.* A little after, *O Lord, pull off the crowns of all the Kings and Princes heads in the world. And what wilt thou do with them, good Lord? Even put them all upon thine own head, sweet Lord Jesus. And what shall we say to thee then, good Lord? E'en well may you brook your new, Sir.*

I was told a story of this Mr *Hog* when I came first to *Holland*. A good well-meaning *Scottish* skipper, having been from home a long time, and being very desirous to receive the Sacrament of the Lord's Supper, went to Mr *Hog*, (whom he understood was to administer it in a fortnight or three weeks time) who promised to receive him. So the man was very well pleased, lost several good winds, and prepared himself the best way he could for so sacred an action. But when he came to
the

the table, was unexpectedly commanded by Mr *Hog* to get him gone, for he understood he had taken the Test. The man told him, he had not. Ay but (said he) I'm assured you are a bishop's man, therefore go to them and receive the Sacrament, for you shall have none here. So the poor man was even forced to be gone.

A lady of quality went one day to hear a *Presbyterian* in *Teviotdale* preach, and all the young ladies of the country waited on her. They happened to come in when the teacher was praying; so he resolved, it seems, to compliment them, by offering up a petition particularly for them, which was in these words: *Lord, here's a great bantle of bonny-braw well-fac'd* [handful of fine well-favoured] *young lasses here to day, come down good Lord, hobbie upon their lilly-white wymes,* [wombs] *and get them fow* [full] *of the bairn of grace.*

One of them preaching one day in the *Mers*, upon *Isa. i. 18.* *Come let us reason together, saith the Lord,* &c. said thus, 'Sirs, I have been a long time a making up a match between Christ and you, but you stand far back; I have wooed, and courted, and kissed, and clept you in Christ's name; but all this will not do. I ken what you'll say now, Sirs, how but ye be scornful Mr *John*, even as Christ would have us Mr *John*; ye ken well enough Mr *John*, that lads do not marry lasses now, except they have a tocher, [*a good portion*] and we have no tocher good to give Christ. We have no faith, no charity, no hope, no humility, nor no Christian grace, nor no virtue, and so Christ will not take us to bed with him, though we would never so fain do it. I tell you Sirs, you're a'the better that ye ha' none of all these; Christ loves ye the better. I warrant, Sirs, you'll think this odd preaching, but I prove't to you by a homely example: a young man being to visit his mistress one morning, came to her chamber door (which stood a gie; [*a jar*] he knockt (here the teacher knockt on his tub) once and again, but no body making answer, he put ope the door, came in,

and

‘ and found her a-bed. She got up in her fark, [*smock*]
 ‘ and said, dear Sir, do not come near me, for I am
 ‘ naked. Indeed (said he, folding his arms about her)
 ‘ I love you a’ the better, ye’re sweetest when you’re
 ‘ naked. Just so, Sirs, Christ will love you the better,
 ‘ that you are naked, stark naked, naked of grace and
 ‘ all good things.’

I have often heard blind Mr. *Best* at *Utrecht*, use this
 expression in his prayer, ‘ O Lord, confound that man
 ‘ of sin, that child of Perdition, that Antichrist, the
 ‘ pope of *Rome*: thou must confound him, thou shalt
 ‘ confound him, good Lord, I will have you confound
 ‘ him.’

One who having been lately a schoolmaster at *St Phil-*
mane in *Fyfe*, and was turned out by the episcopal mini-
 ster there, because he endeavoured to debauch a maid,
 and force a married woman, but is now a godly zealot;
 when he was passing his trials for the ministry before the
 Presbytery of *Couper* in *Fyfe*, he had this expression in
 one of his prayers: ‘ O Lord lay aside thy mediatorial
 ‘ office, and come down and see what we are doing
 ‘ to-day.’

I have heard a Knight, who was present, give an ac-
 count of the second part of the story, which is set down
 page——The preacher was lecturing on the fourth
 chapter of *Jonah*. He stood at the back of a chair, in
 which sat a good handsome lady, whose bare shoulders
 were his cushion. So after he had read the chapter, he spoke
 thus: ‘ Beloved, I shall not trouble you with this father’s
 ‘ sentiment, or that learned man’s opinion, about the sense
 ‘ of the words (as the curates do) but I shall give you the
 ‘ meaning of the Holy Ghost, beloved; (*bumph*) And
 ‘ what’s the meaning of the holy ghost, beloved? why here’s
 ‘ a discourse between a good God and a cankard [*pettish*]
 ‘ prophet. What says the good God, beloved? (*bumph*)
 ‘ My love *Jonas*, my love *Jonas*, (*here the parson clapt*
 ‘ *the lady’s shoulder*) what gars [*makes*] you be angry,
 G *Jonas?*

'Jonas? (*bumph*) And what said the cankard prophet,
 'beloved? (*bumph*) Sir, should you send me of an
 'errand, and not make my words good? (*bumph*) well,
 'but what says the good God, beloved? (*bumph*) my
 'love Jonas, (*here he clapt the lady's shoulders again*)
 'do not you know that I have in the town more than
 'six-score thousand persons, that know not their right
 'hand from their left, Jonas, and would you have me
 'destroy my own people? (*bumph*) Well, what says the
 'cankard prophet to all this, beloved? (*bumph*) should
 'you make me a liar for you and your people too, Sir?
 'I scorn it, Sir.'

Mr Rymer preaching at St Andrew's upon that text,
Little children; it is your father's pleasure to give you a
kingdom, said, (this was much about the rabbling time.)
 'Who are the little children here spoken of? Why,
 'I'll tell you, even the rabble as they are called, they
 'are God's little children, who work his work, and
 'therefore look for a reward.'

Another time he told them, 'That he was not re-
 'puted a good husbandman, who did not muck (*dung*)
 'his land well. Now, Sirs, said he, except you get
 'your hearts mucked with the sharn of grace, (*dung'd*
 'with the dungbill of grace) you'll never thrive.'

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